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THE ANGEL OF PATIENCE.

A FREE PARAPHRASE OF THE GERMAN.

To weary hearts, to mourning homes,
God's meekest Angel gently comes;
No power has he to banish pain,
Or give us back our lost again,
And yet, in tenderest love, our dear
And Heavenly Father sends him here.

There's quiet in that Angel's glance,
There's rest in his still countenance;
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure,
He kindly learns us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling balm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our father's will.

Oh, thou who mournest on thy way,
With longings for the close of day,
He walks with thee, that Angel kind,
And gently whispers, 'Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!'

From the English Churchman.

THE REAL DANGER OF THE CHURCH.

I come now to the proof which I promised, that those doctrines maintained by Mr. Faber and Mr. Close, and by the Evangelicals generally, (indeed, without professing which, no one is, properly speaking, of the Evangelical party,) are identical with those of the Puritans. They consider it a term of "scornful vituperation." Mr. Close says, that he "will not accept the term Puritan, which is so contemptuously applied to the Evangelicals; for it is not only historically false, but discussionally unfair." This remonstrance is really very unreasonable. They scruple not to heap all sorts of epithets on those who honestly desire to keep to the doctrine of the Church of England, attacking them under the names of Romanizers, Semi-Papists, Laudites, Tractarians, and various other titles; but they are beyond measure indignant at being themselves called by a name which, though it is not meant to be complimentary, is certainly not used as a nick-name or term of reproach, but simply as the fairest and most appropriate term which can be employed to describe their real character; for, of course, to concede to them, without qualification, their own favorite title of Evangelicals, is to acknowledge their doctrines to be according to Gospel truth, and brand oneself as an opponent of it. The hard names which the so-called Evangelicals lavish on others, and their extreme touchiness as regards their own designation of Puritans, shows only the pitch of confidence to which they have arrived; insomuch that it is quite a surprise to them to find themselves and their doctrines seriously assailed.

It becomes, therefore, necessary for me to prove by documentary evidence, that the very doctrines which Mr. Faber and his friends advocate are the identical doctrines of the Puritans, who in times past trampled on our Church. And this I shall show, first with regard to the subject more immediately before us, namely, that of Baptismal Regeneration; and secondly, with regard to various other doctrines, practices, and opinions, which are common to Evangelicals and Puritans, and show their identity.

Let us turn to the records of the proceedings of the Savoy Conference.

And first, I would remind my readers, that the Puritans had at that time been for more than a century troubling the Church. Dissatisfied originally with the Reformation, desiring to assimilate the English Reformation to the Continental, thereby destroying the Church instead of reforming it, they did, after the lapse of two reigns, effect their purpose, and overturn both Church and State. Then came the Restoration, and the Puritans were called to account. The Savoy Conference was held. The Puritan demands were deliberately considered, and finally rejected by the Bishops; and the Puritans were obliged to leave the ministry of the Church, and become either Dissenting preachers, or go into lay communion. Now, if it should appear that the demands of the Puritans at the Savoy Conference, which were rejected—and in consequence of the rejection of which two thousand ministers, as it is calculated, were deprived of their office—are the very same as those of the modern Evangelicals,—not only will the identity of the two parties be established, but also a strong proof afforded that the Evangelicals, if they do not retract their unsound opinions, have no business whatever as officiating ministers in the English Church.

The account of the Savoy Conference is given at length in Cardwell's *History of the Conferences on the Book of Common Prayer*. The "Exceptions" of the Puritan party are enumerated, and then the answer of the Bishops. The following are extracts:

ON PUBLIC BAPTISM.

Exception of the Puritans.

"There being divers learned, pious, and peaceable ministers who not only judge it unlawful to baptize children whose parents, both of them, are atheists, infidels, heretics, or unbaptized, but also such whose parents are excommunicate persons, fornicators, or otherwise notorious and scandalous sinners; we desire they may not be enforced to baptize the children of such, until they have made due profession of their repentance."

The answer of the Bishops is as follows:

"*Until they have made due profession of repentance.*"

"We think this desire to be very hard and uncharitable, punishing the poor infants for the parents' sakes, and giving also too great and arbitrary power to judge which of his parishioners he pleaseth, atheists, infidels, heretics, &c. Our Church concludes more charitably, that Christ will favorably accept *every* infant to baptism, *that is presented by the Church according to our present order*. And this she concludes out of Holy Scriptures (as you may see in the office of Baptism,) according to the practice and doctrines of the Catholic Church."

Afterwards the Bishops say:

"The effect of children's baptism depends neither upon their own present actual faith and repentance (*which the Catechism says expressly 'they cannot perform,'*) nor upon the faith and repentance of their natural parents or pro-parents, or of their godfathers or godmothers; *but upon the ordinance and institution of Christ.*"

Here it is evident that the very doctrine, so elaborately brought out by Mr. Faber, is distinctly and formally condemned by the Bishops who restored and revised our present Prayer Book at the last settlement of it, under which we are now living; for it is the form of the Book of Common Prayer to which every Clergyman now declares his assent and consent.

But to proceed with the objections of the Puritans:

The Second Prayer before Baptism.	*Exception.*
"May receive remission of sins by spiritual regeneration."	"This expression seeming inconvenient, we desire it may be changed into this: 'May be regenerated, and receive remission of sins.'"
In the Prayer after Baptism. "That it hath pleased Thee to regenerate this infant by Thy Holy Spirit."	"We cannot in faith say that every child that is baptized is 'regenerated by God's Holy Spirit,' at least it is a disputable point; and therefore we desire it may be otherwise expressed."

Here it will be observed, that it is admitted by the Puritans that the officiating minister, when he uses the prayer in question, *does* "say that every child is regenerated by God's Holy Spirit," which the Puritans declare that they cannot "in faith" agree to.

The note of the Bishops in answer to these exceptions is remarkable:

"§ vi. p. 24, '*Receive remission of sins by spiritual regeneration.*' Most proper (say the Bishops); for *Baptism is our spiritual regeneration* (St. John iii.) Unless a man be born again of water and the Spirit, &c. And by this is received remission of sins (Acts ii. 3.) Repent and be baptized every one of you for the remission of sins. So the Creed: one Baptism for the remission of sins."

"§ vii. p. 24. '*We cannot in faith say that every baptized child is regenerate, &c.*' Seeing that *God's sacraments have their effects when the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do;)* we may say in faith of *every* child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to Anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material whether it be administered to children or no."

Of the Catechism.	*Exception.*
"In my Baptism, wherein I was made a child of God, a member of Christ, and an inheritor of the kingdom of heaven."	"We conceive it might be more safely expressed thus: 'Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs (rather than inheritors) of the kingdom of heaven.'"

To which the Bishops answer:

"§ ii. Ans. 2. We conceive this expression as safe as that which they desire, and more fully expressing the efficacy of the sacrament according to St. Paul, the 26th and 27th Gal. iii., where St. Paul proves them all to be children of God, because they were baptized, and in their Baptism had put on Christ: 'if children, then heirs,' or, which is all one, 'inheritors.' Romans viii. 17."

These extracts are conclusive; they prove beyond dispute, that, on the question of Baptismal Regeneration, not only were the sentiments of the Puritans essentially the same as those of modern Evangelicals; but also that the question was formerly discussed and decided against them by the Bishops. And the Puritans or Evangelicals of that day did, in consequence, relinquish their ministerial office in the Church of England.

But the identity of doctrine and sentiment in Puritans and Evangelicals is by no means confined to the Baptismal service. It pervades their whole system.

The following are among the suggestions of the Puritans, in which the similarity of feeling with modern Evangelicals is obvious. They desire:

"That there be nothing in the Liturgy which may seem to countenance the observation of Lent as a religious fast."

"That the religious observances of Saints' days appointed to be kept as holydays, and the vigils thereof, without any foundation (as we conceive) in Scripture, may be omitted."

"That the gift of prayer being one special qualification for the work of the ministry bestowed by Christ in order to the edification of His Church, and to be exercised for the profit and benefit thereof, according to its various and emergent necessity, it is desired that there be no such imposition of the Liturgy, as that the exercise of that gift be thereby totally excluded in any part of public worship."

They judge it "unwarrantable":

"That public worship may not be celebrated by any minister that dare not wear a surplice;"

And:

"That none may baptize, nor be baptized, without the transient image of the Cross."

They desire that at the distribution of bread and wine to the communicants:

"The minister be not required to deliver the bread and wine unto every particular communicant's hand, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers jointly."

In the order for the Visitation of the Sick, they desire:

"That the form of absolution be declarative and conditional, as 'I pronounce thee absolved,' instead of 'I absolve thee,' 'if thou dost truly repent and believe.'"

To which the Bishops answer:

"The form of absolution in the Liturgy is more agreeable to the Scriptures than that which they desire, it being said, in St. John xx., 'Whose sins ye remit, they are remitted,' not 'Whose sins you pronounce remitted;' and the condition needs not to be expressed, being always necessarily understood."

The following are a few more extracts on not unimportant matters:

Before the Confession.	*Exception.*
"Then shall the Priest or the Bishop (being present) stand up, and turning himself to the people, say thus:	"The minister turning himself to the people is most convenient throughout the whole ministration."

On which the Bishops observe:

"§ vi. *Minister's turning.* The minister's turning to the people is not most convenient throughout the whole ministration. When he speaks to them, as in Lessons, Absolutions, and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit *that they should all turn another way*, as the ancient Church ever did. The reasons for which you may see, Aug. lib. ii. *de Ser. Dom. in Monte.*"

In respect to the general observance of the orders of the Church, the Bishops make the following wise remarks:

"For preserving the Church's peace, we know no better nor more efficacious way than *one set Liturgy*; there being no such way to keep us from schism, as to speak all the same thing, according to the Apostle.

"This experience of former and latter times hath taught us: when the Liturgy was duly observed, we lived in peace; since that was laid aside, there hath been as many modes and fashions of public worship, as fancies. We have had continual dissensions, which variety of services must needs produce; whilst every one naturally desires and endeavors not only to maintain but to prefer his own way before all others; whence we conceive *there is no such way to the preservation of peace as for all to return to the strict use and practice of the form.*"

Thes are but few points taken from the Minutes of the Savoy Conference. The whole Conference itself, as well as other similar documents relating to preceding times, should be read by any one seriously desirous of understanding the merits of the question. And it will be manifest, that the dispute between the Puritans and Bishops of that day was, both as regards the spirit and many of its details, the same as that which is now going on between the English Church party and the Evangelicals; that the very same points which Mr. Faber and others now bring forward were then mooted and discussed; and that the formal and unquestionable decision of the Church was against the Puritan party, who did thereupon, under the name of Nonconformists, leave the ministry of the Church.

It may be urged, and has been urged, that this expulsion of the Nonconformists was a harsh measure; that they were zealous men, and should have been suffered to remain in the Church. But the truth is, that the Bishops had no alternative. If they had not insisted on maintaining the doctrine and discipline of the Church, in opposition to the wishes of the Puritans, they must have sacrificed the true doctrine, and given up the Church to them, to be modelled after their fashion. It was simply a question whether the Puritan doctrine or Church doctrine should thenceforth be that of the Establishment.

And so it is at the present time: the circumstances are essentially the same; only that points of doctrine which were then discussed in Conference, and which, if there were a Convocation sitting, would be under formal discussion at the present time,—such, namely as Baptismal regeneration, the power of absolution, and other doctrines which have been alluded to—are now less formally, but not less strenuously debated through the instrumentality of the press, the platform, and those other means by which, in the present day, public opinion is expressed and influenced.

And now, as formerly, it is on the part of Churchmen purely a matter of self-defence. We are contending for our very existence. If we cannot maintain our ground we must submit to see the Church overrun by Puritans, as it was in times past—our whole system remodelled—and ourselves, unless we conform to a new establishment and a new system of doctrine, speedily driven from the Church. Eight thousand clergy were deprived of their livings by the Puritans at the Great Rebellion, because they would not conform to the usurped authority of the Assembly. Let no one, therefore, say that a similar breaking up of our Church is not within the range of possibility.

I have drawn my illustrations of Puritan doctrine chiefly from the record of the Savoy Conference, because that was the last great settlement of the English Church; and what was done then, is that by which we are now bound. But, in truth, Puritanism has been troubling the Church ever since the Reformation. Read the records of the proceedings which took place just before the Great Rebellion, or at the Hampton Conference, or the controversies in the preceding reign; and it is abundantly manifest that the Evangelical party, which is now striving for mastery in the Chrcuh, is that old faction which has troubled our Israel from the beginning; which rendered the reigns of Elizabeth and James unquiet and unsettled, trampled the Church under foot in the time of Charles I., and was itself formally ejected at the Restoration. Evangelicalism is not, as Mr. Close strangely enough declares, a new sect, which derived its origin from Wesley, and was brought to maturity by Simeon. If it were, that would in itself be sufficient cause for its condemnation. But it is the old leaven of dogged opposition to the doctrine and discipline of the Church, which has continually shown itself through a succession of ages. The very same principles and doctrines and practices which came under discussion at the last settlement, and [illegible] then hoped, were decided for ever, and pronounced extraneous to the English communion, are now revived and forced into notice—and this so precisely by the same arts and methods which once overthrew the Church, that the wonder is, how any one can fail to see the imminence of the danger. What are the Simeon Trust, and other kindred devices, but the very counterpart of the combination which existed before the Rebellion, to obtain possesion of pulpits in populous places for the purpose of preaching Puritanism? What are the Committees of the Pastoral Aid Society, the Church Missionary Society, and other societies, but the Committee of Triers revived, for the purpose of superseding the authority of the Bishops, and procuring the appointment of Puritan ministers. What is Mr. Close's opposition to the oramenting of Churches but the revival of the spirit of Will Dowsing and his associates, who "broke down with axes and hammers" the carved ornaments of the house of God? What are the proposals of some to remodel the Prayer Book, excluding those portions which distinguish the Church from the sects, and the significant assertions of others that alterations had better not be made "just now," but evidences of the very same spirit, and instances of the very same mode of acting, by which, in former periods of our history, so much trouble and devastation has been caused? What are the disturbances at Exeter, and in other parts of the country, in opposition to the orders of our Bishops, but unmistakeable evidences of the determination of the Evangelicals to resort to violence, and use, if need be, the force of democratic assemblages, in defiance of lawful authority, as the Puritans did before them?

Owing to concurrent circumstances, the Puritans of the present day have so dexterously worked upon the minds of the people, that they have already to a great extent corrupted the middle classes, and have thereby acquired such power and influence, that, if they be not checked, the destinies of the Church will ere long be at their command. And surely history must be little more than an old almanac, if we may not gather from it, that the spirit of Puritanism which has been at work ever since the Reformation, and has once overthrown the Church, will assuredly do so again, if the power be allowed it. Good-natured and easy people find it difficult to believe that there can be any real danger from persons who make professions of religion. How can we suppose that our respectable middle classes, and some highly distinguished noblemen and gentlemen who favor Evangelicalism, "such an admirable person as Lord Ashley," and even "persons upon the English and Irish Episcopal bench," are likely to work the overthrow of the Church? A mere glance at history will show that precisely the same thing took place at the Great Rebellion. Lord Brooke was apparently a pious and earnest man—so was Fairfax—Cromwell himself made great pretensions to religion, and deceived many—the middle classes were, or seemed to be, imbued with a sort of religion. And yet, their religion being unsound, and not the religion of the Church, became the instrument of the Church's overthrow.

And so it may, and so it will be again, if Evangelicalism be suffered to have its way. There never was a time except that just alluded to, namely, the eve of the Great Rebellion, when the Puritan spirit was so dangerously active as at present. There may not be the same danger of any violent overthrow of Church and State—at least not from religious fanaticism—but of the gradual but sure corruption of the Church of England, the suppression of its distinctive doctrines, and sectarianizing of its spirit, by the encroachments of Puritanism, I verily believe there never was the same imminent danger as in the generation in which we are now living. It may almost be doubted whether things have not already gone so far that the Church even now may be incapable of righting herself until after an Ecclesiastical Revolution and Restoration. There is, however, a still worse fate that might befall us; and that is, if through our apathy and timidity the Church should gradually and silently sink into the power of the Puritans, and become, like the continental communions, a mere Protestant sect. But I do not think that such will be its fate, because I believe that there are yet within the pale of the Church of England enough of good men and true, who, when they shall at length awake to the danger of their position, will stand up manfully and witness a good confession for the truth.

God grant that their awakement to the necessity of exertion may not come too late!—*Mr. Gresley's Third Statement.*

From the Christian Remembrancer.

AFRICAN SLAVERY.

The African Slave trade dates almost as far back as the first settlement of the West Indies.—Bartholomew Las Casas, a Dominican, and afterwards Bishop of Chiapa, in Mexico, had spent the greater part of his life in St. Domingo, as a Missionary among the Indians. Struck with horror and pity at the unavailing sufferings which were inflicted by the whites on this helpless race, he formed the idea of transporting from the Portuguese settlements large numbers of Africans, whose hardy nature and powers of endurance rendered them capable of toil which the feeble and listless Indian races could not support. It is probable that he did not contemplate any forcible or piratical seizure of the persons of the Africans, but imagined that their transportation (a few had been carried over by the Portuguese as early as 1503) was with their own consent; and also that he was in expectation of a code of laws being promulgated in favor both of Africans and natives in the Spanish settlements, and he flattered himself that being about to return and live in the country of their slavery, he could look to the execution of it. The proposition, however unfortunate, thus originated in motives of humanity; it was an attempt to remedy a present and pressing evil by the introduction of another, which seemed at the time to involve less misery and suffering. Cardinal Ximenes, however, the Regent of Spain at the time, to whom the proposition was made, with a foresight and justice that might be expected from that great man, absolutely rejected it. But the experiment, once begun to be made, was found to succeed so well for the purposes of the settlers, that a regular piratical trade was soon established. And now began the share of England in the business. Before we had a colony of our own, and long without any views for our own settlements after we had made them, we undertook the carrying trade in slaves for the Spanish colonies.—The first importation of slaves by English ships was in the reign of Elizabeth, in 1562, by a Captain Hawkins, who was afterwards knighted by her. The trade was encouraged by statute and proclamation through the successive reigns of Charles I., II., and James II. The acquisition of Jamaica under Cromwell, who introduced the practice of selling his political captives, English and Scotch, but chiefly Irish Royalists, as slaves to the plantations, gave it a fresh stimulus. But it was William III. who outdid them all. With Lord Somers for his minister, he declared the [illegible] "highly beneficial to the nation;" to the nation through the medium of the colonial prosperity, is demonstrated by the Assiento Treaty, in 1713, with which the colonies had nothing to do, and in which Great Britain binds herself to supply 144,000 slaves, at the rate of 4800 per annum, to the Spanish colonies. From that time till within a few years of the present time, our history is full of the various measures and grants which passed for the encouragement and protection of the trade. In 1760, South Carolina, then a British colony, passed an Act to prohibit further importation. Great Britain rejected this Act with indignation, and declared that the slave trade was beneficial and necessary to the mother country. The colonial assembly of Jamaica made more than one attempt, towards the close of the last century, to prohibit it, but the British government resisted the restriction. Bristol and Liverpool, the foundation of the prosperity of both of which towns may be said to have been laid in the slave trade, petitioned in favor of it. The matter was referred to the Board of Trade, and the Earl of Dartmouth, then President of the Board (in 1774,) answered by the following declaration—"We cannot allow the colonies to check or discourage, in any degree, a traffic so beneficial to the nation." Still less can we lay claim to a national character for humanity, from a consideration of the progress of the Abolition struggle.—The energy and motion of the struggle came from a few high-minded and generous men, who, after a long and indefatigable warfare, succeeded in conquering public sentiment, and through it the government. The history of the Abolition cause is the history of an ably conducted agitation, and those who wish to learn the secret machinery by which any point whatever, which is sufficiently in harmony with the spirit of the age, may be carried in constitutional states, could not study a better or more perfect instance. But, would it be a just inference from this success that the nation had made an advance thereby in the virtues of charity and humanity? and that the public which demanded and obtained, in 1834, the emancipation of the Negro, is a more humane and enlightened public than that which, in 1774, petitioned in favor of slavery? When the inhabitants of Liverpool signed this petition, they had before their eyes, not the sufferings of the Negro between the tropics, but the opulence, splendor and grandeur produced on the banks of the Mersey; just as when we dwell with admiration on the splendid career of Napoleon, we do not admit into our minds the thought that this career cost the lives of three millions of men.

But the magnificence of the sum which the country was willing to pay for the attainment of its philanthropic design seems a sufficient proof in itself of its sincerity and real heartiness in the principle of liberty, and has dazzled the eyes of foreign nations, not more by its evidence of our wealth, than of our magnanimity. "Great Britain," says Dr. Channing, "loaded with an unprecedented debt, and with a grinding taxation, contracted a new debt of a hundred million of dollars, to give freedom, not to Englishmen, but to the degraded African! I know not that history records an act so disinterested, so sublime. In the progress of ages England's naval triumphs will shrink into more and more narrow space in the records of our race. This moral triumph will fill a broader, brighter page." Without any intention of extenuating the real merit of our sacrifice, we may, and with no affectation of modesty, decline this highly scented incense of flattery offered to Great Britain from a quarter so unusual. The present in itself is of dazzling splendor; but as regards the giver, it costs little when it can be paid by a bill drawn on posterity; and as regards the receivers, besides that it did not, in point of fact, compensate the planters for the losses of one season, it should be remembered that it was but a return of a trifling portion of that wealth which for years we had been drawing into our exchequer at the expense of these very planters themselves. It is a delicate task in dissecting the acts of individuals to be just in ascribing motives; it is still more difficult in considering national acts to decide how much is owing to the prevalence of a really humane and generous sentiment in the people, and how much to fashion, to imitation, to the catching nature of a popular cry, when once the small party in whom the sentiment is genuine, have succeeded in raising it. And in the instance under discussion, it must be remembered that if Abolition was a British act, the opposition to Abolition, with all the hardness, cruelty, and base self-interest displayed through the protracted struggle, were equally of British growth, and met with countenance, encouragement, and eloquent support from men then and since high in public estimation, and not thought the worse of for the part they took on that question. Let all due allowances then be made, and the Abolition may be still justly set down among the great and good deeds of Protestant England; but always remembering that it is at best but a poor atonement for the past; that it was, after all, but a tardy and reluctant assent to an act of bare justice, a putting an end to an evil of which we had ourselves been among the creators and most active maintainers, let us have the good taste not to be perpetually quoting it as an instance of generosity, or habitually assuming that on the continent of Europe, or in America, the understandings and feelings of society are comparatively insensible to the principles of justice and freedom.

COMMUNICATIONS.

For the Churchman.

Mr. Editor.—There are few circumstances depending on man of more importance in reference to the permanent purity and welfare of our American Church, than care in the precedents which we hand down as new cases occur in the course of ecclesiastic events. With the history of older portions of the church before us, so full, various and replete with counsel and caution, we should be without excuse if not very guarded in this matter. That history, if I mistake not, clearly shows that *undue assumption and exercise of spiritual power* lies at the foundation of the most grievous evils that have come upon the church. To provide against this should enlist constant watchfulness in every department of our discipline—in the parish minister's rule of his flock—in the Bishop's diocesan care and oversight, and in judicial and executive administration. In each case law, in its obvious intent, and clearly righteous bearing, should be the controling rule and measure. Our conventions, in making laws, should carefully follow the path indicated and enlightened by the scripture principles and precepts of truth and right; by the essential privileges of office and membership in the church; by well considered ecclesiastical history and experience; and by the maxims and counsels of the wise and good, who, in various ages, have been the judicial ministers of that kingdom of judgment and mercy which the Most High has established throughout the earth, for securing the interests and happiness of the sons of men. Especially should the utmost care be taken in that awfully responsible department, *enforcing the penalties of law*. No privation or punishment should be inflicted not clearly allowed by law, and no penalty [illegible] beyond the literal and obvious requirements of law. Otherwise sanction is given to irresponsible official license, which coming in contact with well known tendencies of man's depraved heart, naturally leads to a system of tyranny and oppression of which it is difficult to say where the evils will end.

Your late correspondent, "Sterling Principle," has well applied such principles to what would be the oppression and tyranny of allowing the sentence of *suspension* from the ministry to operate as *deposition*; in other words, inflicting perpetual privation of ministerial rights and functions, where the law does not allow it to be perpetual.

The unhappy case now existing in this diocess, which gives such depth and seriousness to the reflections of many minds, has suggested to me another application. The project of an assistant to the suspended Bishop, the former to have full administration of the diocess during the suspension of the latter, is well known to be entertained by some. I can hardly persuade myself that just men, giving due consideration to the matter, will continue to entertain it.

Supposing the sentence to be a lawful one, and not absolutely null and void, it must remain, until it ceases, exactly what the law made it when it was passed. No act, by canon or otherwise, of the General or Diocesan Convention, can aggravate its penal character, without such act being clearly unlawful, unjust, and oppressive.

A sentence of suspension must have a termination, or else it is tyrannically changed, without law, into deposition. If its termination *is* not provided for by some general law, or is not contemplated in its letter, as consequent on a specified lapse of time or specified conditions, its lawfulness may well be questioned. If, in addition to this, there nowhere exists power to remove it, it is undoubtedly unlawful, and therefore null and void. If there does exist such power, and it is not exercised within a reasonable time, a clear case is presented of intolerable despotism.

A sentence of suspension, then, *must be* removed. Its removal is a right guaranteed to the subject by the law which allows perpetual privation of official function only in the case of a degraded or deposed minister. He cannot justly be deprived of the right, or have difficulties or hindrances thrown in its way, or any pretext provided for unduly delaying his enjoyment of it, or diminishing its value, or deteriorating its character, except on his lawful conviction of offence committed during suspension.

A law allowing an assistant Bishop under such circumstances, and the choice and consecration of one, would be aggravating the penal character of the suspended Bishop's sentence, and therefore unjust and oppressive. The inconveniences to a diocese of having its Bishop suspended are a necessary consequence of the sentence, and, as a ground for his restoration, an advantage which the law allows him, which the court must be supposed to have had in view, and of which no *ex post facto* law can deprive him. The "infection of nature" which "doth remain, yea in them that are regenerated," would undoubtedly suggest and urge the setting aside of considerations of law, justice and mercy for prosecuting schemes rendered feasible by the possibility of having an assistant Bishop, for getting rid of an obnoxious, and superseding him by a favorite individual; thus either securing a plausible pretext for the unlawful perpetuity of his suspension, that is, its unlawful change to deposition, or as unlawfully changing his sentence by making his resumption of his function, not a restoration to the privileges suspended by the sentence, but a placing of him in a position very different from that from which he was suspended, and one which may reasonably be supposed to be attended with circumstances of embarrassment, trial and difficulty, not to say positive suffering, which will be a clearly unlawful aggravation of the consequences of his sentence.

Let men of understanding ponder this view of the case, and say wherein it varies from the

Right.

For the Churchman.

Rev. Mr. Editor.—Perhaps the following letter, sent some months by the writer to the editor of the Protestant Churchman, on receiving from him a gratuitous number of his paper, may be of some use at a time when the hue and cry is again raised against our spiritual Father. Whatever might have been its effect upon the conscience of the one to whom it was addressed, it is impossible to say, further than this: that it relieved the writer from the annoyance of having his name coupled with a paper whose existence led him to doubt the reality of church principles. We send it, not with the hope that it will produce any effect on the editor and his friends, but that others may perhaps gain a clearer idea of the animus of that most iniquitous combination against our Father in God:

[Copy of the Letter.]

"*Rev. Sir.*—We read, in sacred story, of an old patriarch, who was once betrayed into sin, through infirmity of the flesh. We read also that one of his sons could find no better object for his mockery and sport, than the fault of his loving this erring father, (which he was fain to publish) while the others, with filial care and sorrow, covered their eyes to his error, and piously concealed his misfortunes from the gaze of men.

"The application of this story of unfilial contempt on the one hand, and of filial tenderness and love on the other, to the real or supposed errors of our Right Rev. Father, and to the two parties of those who have respectively sought to expose shamelessly or piously to conceal with the mantle of love, these real or supposed errors, is too pointed and plain to escape the penetration of the Rev. editor of the Protestant Churchman.

"For myself, I must refuse, with a just indignation, to receive, or in any way to countenance, a paper which had its origin in an unfilial hostility to my Father, and which has lived and flourished, (as far as it has been possible for an unrighteous cause to flourish,) by publishing his real or supposed faults to a rude and scoffing world.

"My sincere wish and prayer is that those who have done this thing to the injury and shame of the 'family,' and to the harm of his good name and character, who, *if* erring, is still the head and father of the family, may be led to follow the example (of another younger son who had wasted his father's goods) recorded in St. Luke's Gospel xv c. 18, 19 v, 'I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called Thy son.'

"I have grave objections to your paper, of a different nature, which I cannot spend time to state. Praying for a speedy termination to your editorial labors," "I remain, &c."

It will be seen that I speak of "real or supposed faults." It was purposely done; because I did not wish to assume—what I yet most fervently believed, and still believe—that he was, and is, innocent of what was alleged. For though guilty of all they would fain make the world believe, it did not excuse their unworthy conduct to him, nor justify their exposure of it to the world. And if the contemptuous Ham was *punished* for his unfilial conduct, with a curse which reached his posterity, what may not the leaders and abettors of this whole movement fear, when they consider who the victim is, and what office he holds, and what an influence he has exerted for good through an active and energetic ministry in all grades of office—when they consider the frightful amount of lying and slander, the perjury, the coarse ridicule and profanity, which have attended the publications of this trial, and the terrible shock which it has given to the church. It *has been*, it *is*, and it *will be*, the stumbling block to many ruined souls. If to "speak evil of dignities" means any thing, it has a most fearful meaning. And whoever watches narrowly the course of events, will not fail to see that retribution is approaching with no halting step.

An Old Friend.

For the Churchman.

Rev. Sir.—A new and important era has occurred in the history of the Protestant Episcopal Church of the United States. A Bishop has been elected to assist and succeed the present Bishop of Illinois, not merely with his "*advice* and *consent*," but literally "by his *authority*." On the last day of its session, the Convention received from him a virtual "*Conge d' elire*," or license, to elect the Rev. James B. Britton, of Chilicothe, Ohio, "and no other," to this office. The church in general will no doubt be astonished that the convention should have confirmed the nomination thus forced upon it. And it may yet be a question whether the General Convention and the House of Bishops will consent to the consecration of one who was not the free choice of the diocese, and who, unknown as he was to the convention, would probably not have been its selection, if it had been left to its own free and untrammelled deliberations. It may be a question whether they will thus give their high sanction to the dangerous precedent set before us—a precedent the more dangerous because it is set up and sustained by the authority of the senior Bishop.

Aside from all the irregularities of the election, it will no doubt be deemed inexpedient to increase the numbers in the House of Bishops, by giving assistants to the smaller and younger dioceses. It will be thought better, perhaps, that when necessary, the aid of neighboring Bishops should be called in to visit the parishes, and perform Episcopal duties. This assistance can be obtained in the smaller dioceses without much inconvenience. It may therefore well receive, as it certainly deserves, the most grave and unbiased deliberation of the church, before she suffers the House of Bishops to be unnecessarily enlarged, and especially before she suffers the freedom of her elections to be trammelled or destroyed by the encroachments of Episcopal dictation and authority. Important principles are at stake, and "obsta principiis" may well be the motto of those who in the next General Convention shall he called to act upon these dangerous innovations. G.

For the Churchman.

Mr. Editor.—Until I saw your very able leader of July 3d, I had no idea that malice was so deeply rooted in the hearts of Bishop Onderdonk's enemies as to lead to the charge that he is governed, in the publication of his "Tracts for the Seasons," by the hypocritical desire of appearing righteous before men, in order to avert for himself some of the consequences of his sentence, by enlisting public sympathy in his behalf. That their wicked passions have blinded their eyes, clearly appears from the fact that those tracts, so far from manifesting any evidence of a desire to conciliate popular favor, are replete with bold avowal and defence of the very theological opinions which, it is well known, lie at the foundation of all the sufferings that have been brought upon him. The sensible man and good christian sees in the tracts but the Bishop's characteristic desire to do good on right principles, without a moment's regard to pleasing or offending man, and indifferent to the consequences on himself, so he be but found true to Christ and the Church.

Such efforts to hinder the good influence of the tracts, will have the contrary effect. Such measures for injuring Bishop Onderdonk will fall out rather, with honest and good hearts, to his advantage.

M.

For the Churchman.

Dear Mr. Editor.—It is impossible not to feel some pity for poor Dr. Empie, when we witness the uneasiness under which he evidently labors. Assailed in front by the sound Church papers, attacked in flank by the Protestant Churchman, who pronounces his conduct "irregular and uncanonical," and exposed in rear to the buffetings of his Low Church brethren, who, dearly as they love Puritanism, do not admire such "imprudent" demonstrations of paternal affection for "other denominations," he can hardly be expected to keep his temper. Add to this the plaudits of the Presbyterians and other dissenters, who ironically applaud him for rising superior to the petty trammels of rubrics and canons, and admitting them to "an exchange of pulpits" in defiance of the rules of his Church, and you behold him in a very awkward predicament. Nor will it avail him to talk of his *obscurity*, or to assert his mild and peaceable disposition; he is exceedingly well known, both in Virginia and elsewhere, and showed his love of combativeness by bringing forward the famous *Anti Tract* resolutions in the General Convention of 1844, and propounding false accusations against his brethren of the same communion, in the shape of *ninety-five* propositions. Truly, when the Dr. talks of those "who are ever the firebrands that light up the torch of discord," one would suppose he had been looking in the glass at the time, and involuntarily jotted down his own outline.

It is amusing also to hear him complain of the injustice done him in the statement of facts, when in the same breath he admits them every one as charged. From a semi-official account of the Presbyterian Assembly was the text taken on which our comments were based; and after all his complaining of our rashness, &c., &c., he merely informs us, in addition, that his church was to have been closed, and that a number of his people may have attended the Presbyterian devotions. I wish he had been more communicative while he was confessing his sins, and had told us whether the Presbyterians did actually hold worship in his church, and how many of his own flock fed in those strange pastures. But silence, at the proper time, is very discreet.

Having thus disposed of some of his verbiage, I come to the main points of the case. The Dr. very correctly says that the charges were two: 1, that he had violated the 36th canon, and, 2, desecrated the Church; and he boldly declares that "there is not a particle of truth or law to support them."

And first he *says* the 36th Canon applies *only* to those who profess to be Episcopal ministers.—As we have his mere assertion, we may well doubt it. I assert it is meant to guard against unsound and sectarian teaching. The title is as plain as can be: "Of the officiating of persons not ministers of this Church." And the body of the canon is equally plain: None "shall be allowed to officiate without first producing the evidences of his being a minister." The producing the evidence is a condition precedent to officiating. If the minister or vestry *know* him to be a minister of the Church, they need not require any further proof. If they are ignorant whether he is one or not, they must require satisfactory evidences; having obtained them, they may allow him to officiate. If they *know him not* to be a minister, it is their duty to forbid his officiating. It is a rule of law, that in the construction of a statute we must look to the words themselves, and not to extraneous sources; and must so construe the same that, if possible, every word may have its due effect. Dr. Empie asserts the intention was that the canon should apply only to *persons professing themselves to be Episcopal ministers*; but where is the proof of this in the canon itself? What rule of construction compels us to give it this limited meaning; and to *foist* in these words, so as to make the title read, of "The officiating of persons pretending to be Episcopal ministers"? and the canon read, "no person pretending to be an Episcopal minister"? The Dr.'s device is very ingenious, but it will not avail him. He has evidently studied law in the office of those redoubtable functionaries, Quirk, Gammon and Snap, described in "Ten Thousand a Year."—Where there is a will there is a way, and wishing to gain the praise of liberality, and indulge his taste for Puritanism, he hit on this notable device for explaining away the canon. But it goes too far for his own purposes. If it is to be restricted, as he says, then there is no barrier to his having a Dissenter to preach for him every day in the year. A stranger comes to him and says "May I preach for you?" "Do you pretend to be an Episcopal minister? if so, shew me the evidences." "Oh dear, no! I am a Presbyterian." "Ah! then I shall be very happy to have you, for our canon applies only to pretended Episcopalians." Will Dr. Empie *dare* to carry his construction to this extent?

We have a proof against the Dr.'s construction in the proceedings of the Maryland Conventions of 1809 and 1813. Motions were made by sundry *very* Low Churchmen, to instruct the delegates to the General Convention to obtain a *repeal of the Canons prohibiting ministers of other denominations from officiating in Episcopal Churches.** Now, will my dear brother point out what canon it was, other than the one in question, (which was then the 35th of 1808,) which forbade this officiating. If he can *prove* this was not referred to, he will much oblige me.

He refers to the 50th canon of the English Church, as bearing him out, and being similar in effect to our own. I admit that the latter proposition is true, but the quotation is most unfortunate for his purpose. It is as follows: "*Neither the minister, church-wardens, nor any other officers of the Church, shall suffer any man to preach within their churches or chapels, but such as, by showing their license to preach, shall appear unto them to be sufficiently authorised thereunto, as is aforesaid.*" There is no room here for the Dr.'s quibble about the word "congregation," which I shall come to presently—no *unlicensed* person is to be admitted to preach in the *building*, at any time or to any body. This, too, was only one of a series of canons, designed to prevent the inculcation of false or sectarian teaching. E. g. the 36th requires previous subscription to the King's supremacy, the Book of Common Prayer, and the 39 Articles, and a license from the Bishop or Archbishop, before one can be received into the ministry, admitted to a living, or suffered to preach, catechise, or lecture in any *church* or *chapel* within the realm—and by the 54th the licenses of preachers refusing conformity are declared void. Several others might be quoted, of the same stringent character; and neither Dr. Empie nor Oily Gammon himself can explain them away. Did any of the Dr.'s dear non-Episcopalian brethren venture to preach or officiate in a parish church or chapel in England under the plea that they did not *pretend to be Episcopal ministers*, the Ecclesiastical courts would teach them the true meaning of the 50th canon, for the good of their souls, while the civil courts would still more unpleasantly instruct them in the pains and penalties of the Act of Uniformity. I find, too, by canons 11 and 12 of the Church of England, "Impugners of her Articles and worship," "Authors of Schism," "Maintainers of Schismatics," and "Conventicles," are all declared *excommunicate ipso facto and not to be restored until they repent and publicly renounce their wicked errors.* Such is the solemn decision of the Church of England, passed in 1603, and it remains to this day unaltered; though its operation has been interfered with by various acts of Parliament, owing to the union of Church and State. As we are untrammelled by such acts in this country, and have not intended, as Dr. Empie says, to *depart unnecessarily from the principles and laws of the Church of England*, it follows that our Church holds "such as separate themselves from her communion to be excommunicate schismatics *ipso facto*;" and consequently if he likes such company, he places himself in a very "irregular, uncanonical," and deplorable situation.

But the Dr. has another loop-hope of escape. He contends that the Presbyterian ministers did not officiate in his "congregation." Had the wording of the English canon been retained, there had been no room for cavil, for they certainly did officiate within the church. But our friend the Dr., with wonderful subtlety, disposes of his congregation. He shuts up his Church, and makes it, as he says, *vacant*, (*risum teneatis amici!*) and then he hands it over to the Presbyterians, and they open it—and though a goodly number of his flock attend, they do not do so as parishioners of St. James's Church, but as strangers in a Presbyterian house of worship, and thus no unlicensed minister officiates in that congregation! A skillful device! Oh master-piece of invention! Even while I laugh, I cannot but admire with profound admiration. It is so very, very cunning! It beats all I before have heard of Virginia Churchmanship. I know the crafty way they have of getting rid of the Ante-Communion service, in defiance of the recorded opinion of the whole Bench of Bishops, because it *savors of legality*; I know how they get round the canon requiring the use of the Book of Common Prayer on all public occasions of devotion, by meeting in a basement, or lecture room, or private house, and terming it a *social meeting*, though public notice is given, and more people assemble there than go to church on Sundays, and show how much better they can pray than the church; but such an admirable way of getting out of one's own skin, I never had imagined. The *vacancy* in the church was of course *secundum quid* and *non substantialiter*; it was not intended to deprive the Rector of his salary, but only to put a Presbyterian in the pulpit. Had it not been for this, doubtless another minister could have been obtained, who would have offered up the prescribed Whitsunday service. Or if that was impossible, was there no gentleman of education and piety enough to act as a lay reader for the time being? When a redoubtable Dr. of Divinity left his church *vacant*, and went a protesting one fine Sunday morning, he selected a legal gentleman of the congregation to act as *lay reader*, who performed his part with a gravity and unction truly edifying. And surely if we must have laymen to perform the service, my dear Doctor, it is much better to have one who is in the church than out of it.

I apprehend, however, this method of evasion will not stand an examination. It seems that some of the congregation did attend the church on Whitsunday, though divine service, according to the order in the Book of Common Prayer, was not performed. In the view of the church, these constituted a congregation. They assembled in St. James's Church, being parishioners thereof, at the usual time of divine service, on Whitsunday, and thus constituting the congregation of that parish, many strangers being also present, a Presbyterian minister officiates. I take it a great number of worshippers is not essential to constitute a congregation. "Where two or three are gathered together," the Lord promises his presence. And these being assembled and constituting the congregation, it was a violation of the canon, as we have proved, for one not a minister of the church to officiate. This seems to me to be sufficiently obvious, and I now proceed to the point of the desecration.

This is entirely a different point, and depends upon other and higher considerations. Hitherto the question has been concerning a positive law of the church. Now we contend that such a use of the church building is inconsistent with the purposes for which it was consecrated. Richardson gives the meaning, to "unhallow," to the word *desecrate*; Johnson "to divert a thing from the use to which it was consecrated." Dr. Empie's definition is very good, that the church was "appropriated to purposes inconsistent with those for which it was by a solemn and prescribed form consecrated to Almighty God." The Dr. says it "is consecrated for the various offices of religious worship;" exactly so—but they must be performed according to the rites and usages of the Prot. Episcopal Church in these United States. The instrument of donation and the sentence of consecration expressly state this. If the Bishop were asked to consecrate a place for the celebration of Presbyterian worship, he would at once refuse. And such being the condition on which the consecration is performed, each minister and each vestry is bound to see that it is faithfully carried out; and whosoever violates this condition, and allows the church to be used for purposes inconsistent therewith, is guilty of desecrating the church. The light in which we regard the *desecration* will of course depend on our views of the nature of the church, our reverence for God's holy temple, and our abhorrence of the sin of schism. A man who holds the church to be one of many sects, agreeing in substantial truth, but differing in mere externals of small consequence, will of course be unable to see any reason in the nature of things why he should exclude sectarians from the use of *his* church building. Their orders are as good as his, they preach the gospel, they administer the sacraments, they are christian and "orthodox" brethren. They, it is true, denounce the three orders of the ministry, and the forms of Common Prayer, accuse our services for the administration of the sacraments of Popery, and assert that they are true churches, while our own is corrupt and in many things repugnant to the word of God—but these are mere trifles. It is true they have added the five points of Calvinism to the Catholic Creed, have usurped the sacred ministry, renounced the doctrines of Baptismal Regeneration and Apostolical Succession, and perverted the true doctrine of justification by faith as held by the Church Catholic—yet for all this they are "substantially orthodox christians!" and though Dr. Empie has been for forty years teaching his people the distinctive principles of the church, either his flock are so perverse, or his teachings have been so ambiguous, that he coolly tells us that whether St. James's Church had been open or not, some of his parishioners would on Whitsunday have *preferred to attend the Presbyterian services!*" "By their fruits ye shall know them."

Dr. Empie further asserts the 88th English canon says nothing about "other denominations of christians." That canon, it is true, was framed to guard against various abuses of church buildings, of which even churchmen might be guilty. There was no need of speaking of sectarians, because they could not get there. Ministers, as we have seen, could not officiate without a license; and those who impugned the church's discipline or worship, separated themselves from her communion, and established conventicles, were *excommunicate ipso facto*. Of course such estimable persons would not have the use of a church offered them. Besides, many of the sects of the present day had not then come into existence, and could have been expressly excluded by name only through the gift of prophecy. But *banquets* are forbidden by the 88th canon, and those who feasted some two years ago in one of the churches of Pennsylvania may take warning therefrom. I remember the Episcopal Recorder stoutly defended its propriety. Probably its editor absorbed some of the good things, and thus darkened his conscience. The commission of such abuses is no proof that they are right. Many years ago, elections for State and city officers were held in St. Paul's Church, but men's eyes became opened to its impropriety. So College commencements were held in churches, with their accompaniments of tumult, revelry, and profane music, but this profanity has likewise been discontinued, thanks to the firmness of our noble diocesan, and will soon cease to have any advocates. A question of this kind must be settled by principle, not the inconsistent practice on one or two occasions of even great men and noble champions of the church. "*Quandoque bonus dormitat Homerus*"—"*Veritas aeterna manet.*" As for meetings of Bible Societies, Temperance Societies and other collections of men unconnected with the church, and often hostile to it, if the Dr. will prove that they meet for the public worship of God according to the rites of the church, or as councils of the same, he may succeed in demonstrating the rectitude of the practice. But I apprehend this is no easy task. Nor is it true that our churches must be yielded up for such purposes in small places for the sake of avoiding the hostility or displeasure of sectarians. In some very small parishes the principle has been conscientiously adhered to of using them for the purposes only to which they have been consecrated, and no difficulty has been experienced. And moreover it is our duty to endure hardness as good soldiers of Jesus Christ, and not to commit sin that we may gain the applause of the unbelieving or schismatical.

This brings me to the last consideration I shall offer, that in lending the church to such purposes we abet the sin of schism. Whether it is their misfortune or their fault, those not in the communion of the church are schismatics. They have set up altar against altar, created ministers to offer false fires thereat, and refused obedience to the lawful pastors of Christ's flock. It is our duty as ministers of Christ to warn our people against these evil practices and opinions, that they may not be led astray by the error of the wicked.—When we open our churches to them, admit them to offer unauthorised prayers, to preach unsound doctrine, and to usurp the prerogative of consecrating and administering the Body and Blood of Christ, we sanction their unlawful claims, admit their counterfeit credentials, encourage them in rebelion against the church, and virtually make ourselves partners in the sin of schism. We put stumbling blocks in the way of those for whose souls we watch; invite them to hear erroneous and strange doctrines, and do not use faithful diligence to teach them to keep and observe the doctrine and discipline of Christ as this church has received the same. Your intelligent readers are doubtless able to pursue the argument, and perceive the evil consequences that would result if this practice became general and uncensured.

In spite, therefore, of Dr. Empie's confident boasting, I repeat the charge, that in admitting Presbyterian ministers to officiate in his parish church, he has, 1st, violated a canon of the church, and 2dly, desecrated his church by appropriating it to purposes inconsistent with the sacred objects for which it was consecrated.

Before I conclude, I cordially thank him for the flattering notice he has taken of my former communication. It shows that I *hit the mark*, and also puts me in mind of the damsel in the fairy tale, from whose lips fell pearls and diamonds every time she opened her mouth. Such conclusive arguments as "anonymous scribbler," "declamatory scurrility," "virulent invective and denunciation," are worthy of the *Low Church* "gentleman and christian," who has been "forty years in the ministry." I hope he will go on in the same worthy strain; such "precious balms" will not "break my head," and I am always pleased with fine writing. After careful study of his compositions, and some additional years over my head, I may come to write as well. But allow me to hint, that if he would sign himself "The Rector of St. James's," instead of "St. James'," it would be more according to Lindley Murray.

I heartily join in his prayer, "that God may overrule all for the good of the church, and for his glory."

NATHANAEL.

For the Churchman.

Rev. Mr. Editor.—Nothing is more apt to prejudice the people against the clergy than such a doleful story as that told by your correspondent, "B. Cartacorta," in the Churchman of July 3. These are his words: "Last summer, an eminent citizen lying on his death-bed, a friend started in a carriage for a minister, and after driving nearly over the city, but *one* presbyter was found in it. This should not be! The demands of suffering humanity call for a different state of things."

Now, Mr. Editor, I am willing to believe that your correspondent's intention was good, but at the same time, it is evident that he has swerved wide of the truth in the main point of his presentation. I mean that regarding the *absenteeism* of our clergy during the summer—as if this were a *general*, not to say a universal thing. This is the point upon which I am prepared to join issue with him—not the other part of his statement, in which an *eminent* citizen is represented as suffering by the delay attending the procurance of a clergyman—a friend having started in a carriage for one, and having performed a wide circuit before meeting with success. This may all have happened just as Mr. B. Cartacorta relates, and still the inference be a very unjust one, that the pastors were absent from their proper fields of labor. The friend in question may have been ignorant of the residences of the clergy, and so have traveled many miles needlessly, in his search; or he may have betaken himself to some point supposed to be a place of general resort for the city pastors, and there have received partial and uncertain information touching the subject in hand, upon which he may have *presumed* in this stress of circumstances. He may have heard some one say that he did not believe Mr. A. was in town, because he had seen him that morning with an umbrella under his arm, proceeding towards the Williamsburgh ferry—and that he did not know that Dr. B. was in town, for he had not seen him that day at all.

Thus it is, Mr. Editor, that the same inference will sometimes be drawn from two opposite facts, and in neither case be in accordance with the truth. But I beg pardon of the friend of the eminent gentleman who was sick—he *may* have gone to the doors of a dozen or more clergymen, and have learned that they were *out*. What then? Is it to be supposed that clergymen are under the necessity of remaining always within doors? Certainly not; for if this be true, who does not see that a serious charge against the good man whose services in this case were procured, would be brought by the next applicant appearing in his absence?

But, more seriously, Mr. Editor, your correspondent must put his statement into a more definite shape, before it can be entitled to a moment's consideration among sober-minded people. Does he mean to say that, of the half-hundred of our city clergy, three fourths, one half, or even one third, were actually called upon at any one time, and *proved* to be absent—*out of town?* Even were this so, what more indulgence is here taken than your correspondent expresses a willingness to grant? Will Mr. B. Cartacorta have the goodness to reply. And will he also mention, in passing, the degree of importance he would have us attach to the fact that the gentleman who was sick was also "*eminent?*" The use of the term is not exactly consistent with his significant allusion to the "fashionable few," who are followed into the country by the clergy—just as though a shepherd was culpable for going after his sheep; or as though the clergy in seeking, as it were, but momentary relief from the toils of city life, make no provision for the people, by alternating and arranging with each other in every possible way for the temporary discharge of parochial duty at home.

I know not what Mr. B. Cartacorta will think, upon reflection; but it strikes me as somewhat *perilous* to assert that the clergy of our Church do not care for the souls of their parishioners *during the summer season*, and yet this is the legitimate inference from that gentleman's remarks.

I am, sir, yours, B. CAVENTACOOTE.

For the Churchman.

Mr. Editor.—I take the liberty of asking the favor of the insertion, in your good and true paper, of the following extract, from a letter lately received from one of the most distinguished of our clergy not of your diocese, an eminently sound and devoted man:

> "The noble and extremely able *leaders* of Dr. Seabury, for some weeks past, have excited my highest admiration; and in reading them I could not but earnestly hope that they may be collected and preserved in some permanent form, with many other masterly articles on the same subject, which have appeared in the Churchman from time to time. Good Dr. Berrian! I love him more than ever since reading page 315 of his History of Trinity Church."

As you, Mr. Editor, will probably never know who penned the above extract, or who sends you this article, I think I may hold myself clear of any just charge of violating confidence by taking this liberty with a private letter. I have been governed by a desire to give you and your readers one among the many proofs at hand of the estimation in which intelligent and good men hold your able and fearless advocacy and defence of right-thinking and right-acting in the church, and the noble example of faith and consistency which you set to worthy brethren, who love indeed the truth, but love also to be as free as may be from its responsibilities, risks, and sacrifices, and as much as may be at ease in zion.

N. H.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 17, 1847.

The space devoted to the review of that most excellent work, which it is incumbent on every American Churchman to patronize—we refer to the History of the Church in Narragansett—and the claim made on our columns by other subjects, have prevented us this week from taking up, as we had intended, the first article on the Presentment of Bishop Onderdonk, and comparing it with the testimony adduced on the Trial in its support. This we defer to our next, and devote the little space which we can spare at present, to the notice of an article bearing on the main subject.

We have heard nothing from the Rev. Dr. Anthon in relation to the charge on Bishop De Lancey of *having done violence to the moral sense of the community* in the grounds of his Opinion in the case of Bishop Onderdonk, unless the following from the Protestant Churchman be regarded as his defence—

> "*Quos Deus vult perdere prius dementat*; is an old maxim, the truth of which, we venture to say, has never been more forcibly illustrated, than in the course of the Editor of The Churchman, who for the sake of sustaining a man who has been sentenced for acts of immorality and impurity, now seems to be laboring most industriously to sweep away the very foundations of Christian morality, and to prove that purity and virtue, are after all nothing but certain conventional ideas, or to use his own elegant phrase—'fig-leaf proprieties with which a refined society sews to itself aprons.'
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> In the last number of his Journal, he says, in relation to Dr. Onderdonk—
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> "In the sense in which these words ('immorality,' imprudences' &c.,) are generally used, and as denoting certain degrees of grossness or approaches to crime which stop short of its commission, we believe the charge to be totally unfounded, and suppose Bishop Onderdonk to have had no more improper feeling towards the ladies who have felt themselves aggrieved than if they had been so many ivory statues; to have been as insensible to the *virginei* * * *vultus* with which his prosecutors entered on the trial, as he was unprepared for the *fœdissima ventris proluvies* which they have left in their track. 'Imprudences' and indiscretions' in another sense, and considered as denoting a too great freedom and familiarity of manner, the overflowings of a guileless heart, affectionate even to weakness, *and too little heedful of the fig-leaf proprieties with which a refined society sews to itself aprons, we do not care to deny*: not because we think them unimportant in their place—far otherwise—but because they are wholly irrelevant to the charge of immorality,' and because they are matters of individual taste on which it is impossible to lay down any definite rule for the guidance of all.
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> Can anything more demoralizing in its tendency be imagined by the [illegible] against decency under the cover of the "overflowings of a guileless heart, affectionate even to weakness?" And this doctrine is now unblushingly put forth by a *presbyter* to screen the proved "immoralities and impurities" of a *Bishop*, from the rebuke of the Church, and the virtuous indignation of society! and by these means, Dr. Onderdonk is to be *restored* to the Episcopate of this Diocese! and by such teaching, the Diocese is to be prepared to welcome him again as one who, after all, is "blameless!"

Bishop DeLancey has given cogent reasons to prove the innocence of Bishop Onderdonk, and the only answer made to him is that he has "done violence to the moral sense of the community." The Churchman calls for the proof of this shameful charge, and after the lapse of several weeks without an answer, is informed that he too "seems to be most industriously laboring to sweep away the very foundations of Christian morality, and to prove that purity and virtue are after all nothing but certain conventional ideas."

This is in the true spirit of the Lord Chief Justice Scroggs, who silenced every attempt to impeach or refute the testimony of the redoubtable Drs. Tongue and Titus Oates with "A stifling of the plot!—A stifling of the plot!" No matter what is said to show the futility of the presentment and the verdict, the unfailing answer is "An abetting of immorality! An abetting of immorality!" The plain English of the cry is, that the verdict of the Court is upheld by popular prejudice and credulity.

As to the passage above quoted from us by the Protestant Churchman it needs no explanation, no defence. That paper has substituted the word "*immorality*" in place of the word "*indiscretions*," and has italicized a clause for the purpose of fixing attention on its own perversion of our meaning. But despite of this the passage is too plain to be misunderstood. Speaking of those who acquit Bishop Onderdonk of immorality, but who charge him with indiscretions and imprudencies, we said that the meaning of these latter words was ambiguous; that they were sometimes used to denote acts of an immoral quality but not criminal, and at other times to denote acts which were free from all immoral taint and entirely innocent. In the former sense of the words we denied the justness of their application to Bishop Onderdonk, we denied that he was justly chargeable with any conduct which was indiscreet or imprudent, understanding these words to imply the least breath of impurity or shade of guilt. In the latter sense, and understanding the words to denote acts which were entirely innocent, and which, if objected to at all, must be objected to on other than moral grounds, we said that we neither denied nor affirmed indiscretions or imprudencies, and that because they were (when so understood) wholly irrelevant to the dreadful charge of "immorality and impurity," and though important in their place, were yet of too little importance to be named in connection with such a charge. The whole passage, even when separated from its context and standing alone, is too plain to be misunderstood; nor do we think it possible to draw from it an improper sentiment without doing violence to its spirit and letter.

And yet on this passage the Protestant Churchman prefers against us the charge of "laboring most industriously to sweep away the very foundations of Christian morality, and to prove that purity and virtue are after all nothing but certain conventional ideas," and of holding and publishing doctrine *more demoralizing in its tendency than the veriest libertine could imagine*. And having thus exhibited us to his readers as the patron of profligacy and vice, he sneeringly adds, "And this doctrine is now unblushingly put forth by a *presbyter* to screen the proved "immoralities and impurities" of a *Bishop*, from the rebuke of the Church and the virtuous indignation of Society!"

Now suppose that there were any thing in the passage open to this construction; is there to be no allowance for the frailty of language? none for human infirmity in the use of it? none for the haste in which the editor of a weekly journal is obliged to write? none for the failure of a writer fully possessed of his subject, and therefore naturally taking much for granted on the part of his readers, to guard and fortify every point of his discourse? Must the charity which "hopeth all things," overlook every consideration of this kind, seize on a single passage out of a series of articles, and hold it up to the world as a proof that its writer is engaged in a disguised and laborious attempt to sap the very foundations of morality and religion, and to encourage profligacy and vice?

But when it is considered that there is absolutely nothing in the passage open to this misconstruction, and that it conveys a meaning diametrically opposite to that which is sought to be affixed to it, what are we to infer from this denunciation of the Protestant Churchman? The unavoidable inference is that there is a determination to keep Bishop Onderdonk down by noise and clamor, and by appealing to the passions and prejudices of the community, and to intimidate his friends by rendering it infamous for any man to say a word in his favor. A bishop, in the exercise of his judicial prerogative, assigns his reasons for believing Bishop Onderdonk to be innocent, and he is stigmatized as having "done violence to the moral sense of the community;" the venerable rector of Trinity Church, and Chairman of our Standing Committee, bears his testimony to the blameless life of Bishop Onderdonk, and avows his yet unshaken confidence in the purity of his character, and he is treated much in the same way; and another presbyter who has humbly lifted his voice in behalf of a bishop whom he believes to be above the suspicion on which, and on which alone he has been condemned, is forthwith proclaimed to the world as one who is sapping the foundations of morality and propagating doctrine worse than "the veriest libertine" can imagine.

We did hope that the lapse of three years would in some measure have softened the minds of these men and disposed them to look at this subject more calmly and dispassionately than at first. But we fear we were mistaken: the storm of vindictive passion seems to have lost none of its fury.

What effect this outcry may have upon others we cannot say. Probably some will be awed by it into silence and others will consult their own peace and the peace of their families, and if they be pastors, of their flocks, by acquiescing at least passively in the condemnation of a man whose innocence and integrity they can only assert at the expense of a reproach and abuse perilous to their reputation. On us, however, this sort of tactics has the very opposite effect. It serves to identify the opposition to Bishop Onderdonk with that fierce, relentless and unsparing spirit which has ever sought to undermine the altar by an abuse of the clergy, and it deepens our conviction of the necessity of bearing, at whatever hazard, our testimony against it. We shall therefore proceed in the work which we have undertaken, encouraged by the fact that we are assailed with no other weapons than such as have been used against the Church by the Puritans of England and the Infidels of France.

History of the Episcopal Church in Narragansett, Rhode-Island, *including a history of other Episcopal Churches in the State*; with an Appendix, containing a reprint of a work now extremely rare, entitled, "America Dissected," by the Rev. J. McSparran, D. D. With notes containing genealogical and biographical accounts of distinguished men, families, &c. By Wilkins Updike. New York: Henry M. Onderdonk, 10 John street. 1847.

This book contains more various and curious information respecting the early history of our Church and country than any other with which we are acquainted. It does infinite credit to the author, and is a memorial which he may be proud to leave of his talents and industry, of love for his Church and country, and of his devotion to antiquarian pursuits, and ability to turn them to good and useful ends.

The plan adopted by Mr. Updike is original. The text of the work consists of extracts from the parochial records, and other documents relating to the Church, and this is given in a large type. In connection with these extracts are introduced biographical sketches of the persons and families whose names occur in the record, sketches of the state of society and manners, narratives of remarkable contemporaneous events, anecdotes illustrative of history and of private life and character, and a variety of letters and original papers relating to the persons and scenes brought to view, all of which are interesting and some exceedingly valuable. This part of the work is given in smaller type, and forms a sort of running commentary on the text.

So far as relates specially to the Church, the person whose life and labors shed chief brilliancy on the work is the Rev. James McSparran, D. D. To have recovered the memory of Dr. McSparran alone, and to have given the Church of this day the benefit of his example, should entitle Mr. Updike to our warmest thanks. Dr. McSparran was a sound and learned divine, a laborious missionary, a faithful priest, an eloquent preacher, and a shrewd and caustic observer of the principles and manners of the generation in which he lived. The sermon, of which copious extracts are given on pp. 191–200, is in the best style of the English pulpit. His "America Dissected," a short pamphlet published in the Appendix, is a masterpiece in its way. The parochial records attest the fidelity and immense extent of his missionary labors. We regret that Mr. Updike could not have incorporated into the present volume all the literary remains of that remarkable man, but as he has not done this we hope he may be induced to edit the sermons in his possession and the "America Dissected," together with a continuous account of his life, in a volume by themselves.

Through the agency chiefly of Dr. McSparran, the history of the Narragansett Church became interwoven with the history of most other churches in our country, and hence Mr. Updike has been able to furnish interesting recollections of most of the clergy whose names are connected with our early annals. Among these we note particularly the narrative of Mr. John Checkley and of his persecutions by the Puritans, as being fuller, we believe, than is elsewhere to be found.

The leading families of Rhode Island come under Mr. Updike's notice in the pursuance of his plan; and as these have branched out into the other states of the Union, and embrace names which have been distinguished in arts and literature, in the cabinet and the field, the result has been a fund of information of far greater compass and variety than the title of the work would indicate. Instead, however, of dwelling on the general features of the work, we shall furnish the reader with a few quotations, avoiding on purpose such as relate more especially to the Church, and selecting others of a more general interest.

The parochial notice of Dr. McSparran's having catechised about a hundred negroes A. D. 1741, leads Mr. Updike to give a succinct history of slavery in the colony, and to delineate the state of society during its prevalence. Passing over the statistic details, and a number of interesting facts bearing on the main subject, we shall quote only the conclusion:

> This state of society supported by slavery would produce festivity and dissipation, the natural result of wealth and leisure. Excursions to Hartford to luxuriate on *bloated* salmon were the annual indulgencies of May. Pace races on the beach for the prize of a silver tankard and roasts of shelled and scaled fish were the social indulgencies of summer. When autumn arrived, the *corn husking* festivals commenced. Invitations were extended to all those proprietors who were in habits of family intimacy, and in return the invited guests sent their slaves to aid the host by their services. Large numbers would be gathered of both sexes, expensive entertainments prepared, and after the repast the recreation of dancing commenced, as every family was provided with a large hall in their spacious mansions. Gentlemen in their scarlet coats and swan-down vests, with laced ruffles over their hands, hair turned back from the forehead and curled, frizzled, clubbed or queued, highly powdered and pomatumed, small-clothes, silk stockings, and shoes ornamented with brilliant buckles; and ladies dressed in brocade, cushioned head-dresses, and high-heeled shoes, performed the formal minuet with its thirty-six different positions and changes. These festivities would sometimes continue for days, and the banquets among the land proprietors would for a longer or shorter time be continued during the season of harvest. These seasons of hilarity and festivity were as gratifying to the slaves as to their masters, as bountiful preparations were made and like amusements were enjoyed by them in the large kitchens and out-houses, the places of their residence. The great land proprietors indulged in these expensive festivals until the Revolution. People now living relate the fact of John Potter having had a thousand bushels of corn husked in one day. This practice was continued occasionally down to the year 1800, but on a diminished scale of expense and numbers.
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> At Christmas commenced the Holy-days. The work of the season was completed and *done up*, and the twelve days were generally devoted to festive associations. In former times, all connexions by blood or affinity, were entitled to respectful attentions, and they were treated as welcome guests, as a matter of right on one side and courtesy on the other. Every gentleman of estate had his circle of connexions, friends, and acquaintances, and they were invited from one plantation to another. Every member of the family had his particular horse and servant, and they rarely rode unattended by their servant, to open gates and to take charge of the horse. Carriages were unknown, and the public roads were not so good, nor so numerous (many of them,) as at present. Narragansett has fewer public roads than most parts of the State. There were driftways from one plantation to another, with gates, and this inconvenient obstruction still continues. Quednesset is travelled mostly through gates, and from one extreme of Boston neck to the other, a distance of ten miles, through the richest tract of land in Narragansett, the only mode of travelling is by driftways with gates, and the great Point Judith tract had no public road until very lately. When all the riding was done on horseback, servants always attended their masters, the badness of the roads and the troublesome impediments of gates and bars were not as sensibly felt as at this day, when carriages are used and every man is his own servant.
>
> But the wedding was the great gala of olden time. The exhibition of expensive apparel and the attendance of numbers almost exceeds belief. The last of these celebrations was given about the year 1790, by Nicholas Gardiner, Esq.; it was attended by six hundred guests. I knew Mr. Gardiner. He dressed in the rich style of former days, with a cocked hat, a full-bottomed white wig, snuff-colored coat, and waistcoat with deep pockets, cape low so as not to disturb the wig, and at the same time expose the large silver stock-buckle of the plaited neck-cloth of white linen cambric, small-clothes, and white-topped boots, finely polished. He was a portly, courteous gentleman of the old school. Since his death, his estate has been divided into several good farms.
>
> The fox-chase, with hounds and horns, fishing and fowling, were objects of enchanting recreation. Wild pigeons, partridges, quails, woodcocks, squirrels, and rabbits were innumerable. Such were the amusements, pastimes, festivities and galas of Ancient Narragansett.
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> It may not be uninteresting to mention the names of some of the old families which frequently associated as friends and companions. Among them were, Dr. Babcock, Col. Stanton, Col. Champlin, the two Gov. Hazards, Gov. Robinson, Col. Potter, Judge Potter, the Gardners, Col. Willet, Elisha Cole, John and Edward Cole, Judge Helme, Col. Updike, Matthew Robinson, Col. Brown, Dr. McSparran, and Dr. Fayerweather. They received frequent visits from Dr. Gardiner, the Sewells, and others, from Boston. Dr. Moffatt, Judge Lightfoot, Col. Coddington, George Rome, Judge Marchant, the Brentons, and others, from Newport, several of whom owned estates in Narragansett, and spent much of their time there, with their respective friends and acquaintances. These constituted a bright, intellectual, and fascinating society. Great sociability and interchange of visits prevailed among them, and strangers were welcome, and treated with old-fashioned urbanity and hospitality; but the political acrimony, strife and discord engendered by the Revolution, broke up and destroyed their previously existing intercourse, and harmonious relations were never restored. By that event we became another and a new people.
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> Mr. Isaac P. Hazard in a letter observes: "Few persons are now aware of the change that has taken place in the Society here within the last fifty or sixty years."
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> "At the time and before the war of the Revolution, it was the seat of hospitality, refinement and luxury; and the accounts I have received from various persons in my travels about the United States, who visited this country at that time, corroborate the statements I have had from the olden branches of our family, my grandfather, father, and others. Within two years, Mrs. Dr. Lee, whom I met with in New York, and who spent a long school vacation here at the age of sixteen, pictured the romantic scenery and situation of the old mansions, few at present standing, with great vividness, and at the same time, she described the politeness, refinement, and hospitality of the inhabitants, as beyond what she had ever before known or conceived of, as fully to convince me of the truth of her statement, had I not before have heard it described by others in the same manner—and fully maintained the character of the old English country gentlemen from whom they descended."
>
> Yes, alas! the state of society has changed, and the revolution has been deep, effectual, complete. The abolition of slavery—the repeal of the law of primogeniture—the statute division of estates equally among all, has divided and subdivided inheritances in such *infinitissimal* portions, that the whole has disappeared from every branch of their families; and in most instances not a foot remains among them—nay, not even "the green graves of their sires." The houseless, wandering pedestrian descendant, looks at the mansion and plantation of his fathers, and exclaims—
>
> ——— 'Now thou standest
> In faded majesty, as if to mourn
> The dissolution of an ancient race!"

The parochial notice of a marriage by Dr. McSparran in the same year, gives occasion to the author to introduce the following beautiful and touching record of private life—

> Rowland Robinson was the eldest son of Gov. Wm. Robinson, by his first wife. He was a gentleman of opulence, and sustained many responsible offices under the State government. His noble mansion is still standing in a good state of preservation, and is one of the remaining memorials of the aristocracy of the past age. His children were Hannah, Mary, and William. Mary died single, at middle age; William married Ann, the daughter of George Scott, of Newport, and died a short time previous to his father, without issue. Hannah was styled the Unfortunate Hannah Robinson; she was the celebrated beauty of her day, and, if unbroken tradition is sufficient authority, the appellation was justly bestowed. The late Dr. Wm. Bowen, of Providence, frequently conversed about her, and observed, "that Miss Robinson was the most perfect model of beauty he ever knew; and that he had frequently visited at her father's. Her figure was graceful and dignified, her complexion fair and beautiful, and her manner urbane and captivating. That the usual mode of riding at that period was on horseback; of this exercise she was exceedingly fond, and rode with such ease and elegance, that he was passionately fond of her, and proposed to her a matrimonial union. She replied, that his wishes to promote her happiness were highly flattering; that as a friend she should ever entertain for him the highest respect; and in that character should ever be extremely gratified to see him, but that she was bound to disclose to him, however reluctant she felt to give him pain, *that she was engaged.*" He further observed, "that though disappointed in the hope he had so ardently cherished, the refusal was imparted with such suavity and tenderness, united with personal respect, that though disappointed, he felt consoled." The late Hon. Elisha R. Potter, Judge Waite, and others who knew Miss Robinson, fully confirmed Dr. Bowen's testimony in respect to her personal beauty and accomplished manner. Mr. Peter Simons, a young gentleman of Newport, became early attached to Miss Robinson; they had been schoolmates, and the attachment was reciprocal. Her father, without any apparent reason, was hostile to the connection, and his efforts were unwearied to prevent their union. Mr. Robinson, in temperament, was constitutionally irritable, rash, and unyielding. His antipathies, when once fixed, no reason or argument could remove. Mr. Simons had early in life become attached to Miss Robinson; it had been reciprocated; their dispositions were congenial; time had cemented their affections; she had plighted her faith, and no promises or threats could induce her to violate the vows she had made; she could become a martyr; she would suffer, but she could not betray her own heart or the faith that another had reposed in her. And as might have been expected, the violent and unreasonable measures adopted by her father, instead of subduing only increased the fervor of their attachment. Her conduct was constantly subjected to the strictest scrutiny. If she walked, her movements were watched; if she rode, a servant was ordered to be in constant attendance; if a visit was contemplated, her father was sure to be engaged; or, if the most trifling circumstance gave color to the suspicion, he would immediately pursue and com-

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* Hawks' Church in Maryland, 375, 391.

pel her to return. In one instance, she left home to visit her aunt at New London; her father soon afterwards discovered from his windows a vessel leaving Newport, and taking a course for the same place. Although the vessel and the persons on board were wholly unknown to him, his jealousies were immediately aroused, conjecturing it was Mr. Simons intending to fulfil an arrangement previously made. He hastened to New London, arrived a few hours only after his daughter, and insisted on her instant return. No persuasion or argument could induce him to change his determination, and she was compelled to return with him.

Her uncle, the late Col. John Gardiner, commiserated the condition of his unfortunate neice. He knew her determination was not to be changed, or her resolution overcome by parental exaction, however severe; and aware that the wrongs she had suffered, and the perplexities she had undergone, had already sensibly affected her health, and would soon destroy her constitution, with a generosity and disinterestedness that belonged to his character, contrived interviews between Mr. Simons and Miss Robinson unknown to her father. The window where she sat, and the shrubbery behind which his person was concealed at these evening interviews, are still shown by the family residing there. These were perilous meetings, for such was the determined antipathy of the father, that detection would probably have resulted in the instant death of Mr. Simons; but, as is usual in such cases, their precautions were in proportion to the imminence of their danger.

All efforts to obtain the consent of her father, aided by the influence of her mother, having proved unavailing, and seeing no prospect of his ever becoming reconciled to their union, she abandoned all further efforts to reconcile him to her wishes, and consented to make arrangements for an elopement. Having obtained her father's consent to visit her aunt Updike, near Wickford, she left home, accompanied by the servant who usually attended her. On arriving at the gate that led to her aunt's house, Mr. Simons was in waiting with a carriage, as had been previously arranged, and disregarding the expostulations of the servant—who feared for his own safety should he return without her—she entered the carriage, and that evening they were married in Providence. The intelligence of the elopement, when communicated to Mr. Robinson by the servant, roused all the fury of his ire. He offered a reward for their apprehension, but no discovery could be made. Every friend and relative became accessory to their concealment. Even the name of the clergyman who performed the nuptial ceremony could never be ascertained.

But the anticipated happiness of the beautiful and ill-fated lady was destined to be short lived. The severity with which she had been treated, the unkind and harassing perplexities which she had endured, had so materially affected her health and preyed upon her constitution, that, in a few short months, the fairest of her sex exhibited evident symptoms of a speedy decline. At the urgent solicitations of her mother, Mr. Robinson finally permitted the daughter once more to return; but it was too late, the ceaseless vigils of a mother's love could not restore her; and in a few short weeks this beautiful and unfortunate woman—the victim of a father's relentless obstinacy—expired in the arms of her husband.

Many visit the cemetery where the remains of the victim of parental severity repose—a spot consecrated by the ashes of one whose life was a hallowed sacrifice of devotion and fidelity to the selected object of her earliest affections.

The baptism of Benoni Sweet in 1724, makes us better acquainted than before with a family in its way not unknown to fame—

James Sweet, the father of Benoni, emigrated from Wales to this country, and purchased an estate at the foot of Ridge Hill, so called, in North Kingstown—the same in which the late William Congdon, Esq. lived and died. Benoni had been a Captain in the British service—was well informed, and of polished manners. He was a natural bonesetter and the progenitor of the race in Rhode Island. He was styled Dr. Sweet, but he practised in restoring dislocations only. He was a regular communicant of the church, and officiated as a vestryman until his death. "July 19th, 1751," says the record, "died Capt. Benoni Sweet, of North Kingstown, in the ninetieth year of his age. Dr. McSparran preached his funeral sermon, and buried him in the cemetery of his ancestors." Job, one of the family, obtained an eminent and wide-spread reputation as a natural bonesetter. During the Revolution he was called to Newport to set the dislocated bones of some of the French officers, an operation which their army surgeons were unable to perform. After the Revolutionary War, Col. Burr, afterwards Vice President, invited him to New York, to restore the dislocated hip bone of his daughter Theodosia, afterwards Mrs. Allston. In this operation, which had previously baffled the skill of the city surgeons, Dr. Sweet was successful. The fear of taking the small pox deterred him from accepting Col. Burr's invitation, when first applied to; but this difficulty having been obviated, he embarked in a Newport packet. Dr. Sweet used to narrate the adventure in this wise: "that when he arrived, Colonel Burr's coach was in waiting at the wharf for his reception. Having never rode in a coach, he objected to being transported in a vehicle that was shut up. He was fearful of some trick, and further he did not like to ride in a *thing* over which he had no control, but fearing the small pox, he was induced to enter it. He said he never was whirled about so in his life; at last he was ushered into the most splendid mansion that he ever saw. The girl was alarmed at his appearance, when he was invited into her chamber. The family surgeon was soon introduced, and he proposed that the operation should be performed the succeeding day, and ten o'clock was agreed to, when other surgeons would attend. But the Doctor meant to avoid their presence if he could; he did not fancy *learned men*. In the evening he solicited an interview with his patient; talked with her familiarly, dissipated her fears, asked permission, in the presence of her father, just to let the *old man* put his hand upon her hip; she consenting, he in a few minutes set the bone; he then said, now walk about the room, which to her own and her father's surprise, she was readily able to do." Doctor Sweet would detail this operation with great naivete. He early in life moved to South Kingstown and settled near Sugar Loaf Hill, where some of his descendants in the fifth generation, are in popular practice as natural bonesetters now. Benoni, one of the sons of Dr. Job, emigrated to Lebanon, in Connecticut, where he continued to practice, as some of his sons have since his decease. Numbers yearly visit South Kingstown, to have their dislocations replaced by the lineal descendants of the first Benoni, at their residence, opposite Sugar Loaf Hill.

These are but foretastes of the pleasure which the reader will have from a perusal of a work which is interspersed throughout with a greater amount of personal reminiscences, illustrative anecdote and delightful narrative than any which has ever come under our notice in connection with the same subject. The work is an octavo of between five and six hundred pages; but as it is really one of merit, and has been published at private expense, and for no other end than to throw light on our early history, we cannot but hope that it will find many purchasers.

Our paper of the 19th ult. begins the first and fourth pages with a piece of poetry for which no credit was given. The omission, we presume, was owing to the fact of these pieces being taken from other journals, in which they did not appear as original. We are obliged to the friend who has called our attention to the circumstance, and thus enabled us to do justice to the author. The pieces appeared originally in the Banner of the Cross, under the signature of W.A.W., and were afterwards, with others from the same pen, published in a volume, under the title of "Following Jesus, and other Poems." We have been frequently, we believe, indebted to the same source for selections obtained in the same way. The currency of these poems is a proof of their merit, and we take the more pleasure in supplying our omission because it enables us to direct the attention of our readers to the volume in which they have been collected, and which has been published at the author's expense. The author is understood to be the Rev. William Augustus White.

We had intended, before this, to call the attention of our readers to the Family School of the Rev. David Brown, the advertisement of which appears in another column of our journal. The plan proposed by Mr. Brown appears to us to be judicious, and if fully carried out, cannot fail, we think, to insure an excellent education, in the full sense of the term. We are assured by one who has had experience of Mr. Brown's abilities as an instructor, before he engaged in the missionary service of the church in the South, some years ago, and from our personal knowledge of the soundness of his churchmanship, that parents desiring to educate their daughters away from home, may place them under the care of Mr. Brown with entire confidence that they will indeed be faithfully cared for in all that concerns their "moral and religious training, according to the principles of the church," and their advancement in the various branches of a sound and excellent secular education, as set forth in the advertisement.

THE LAYING OF THE CORNER-STONE OF "GRACE CHURCH, BROOKLYN HEIGHTS."

The Clergy assembled in Emmanuel Church, at the usual hour of daily Evening Prayer, 6 o'clock, P. M., with a large congregation, composed in part of the Vestries of other Churches, when the Evening Prayer appointed for the occasion was conducted by the Rev. Dr. Haight, and the Rev. Mr. Fisk, of Calvary, Brooklyn, who read the Lessons, and the Rev. Mr. Parks, who concluded the Service from the Creed.

The Bishop, with Dr. Berrian, Dr. Proal, Mr. Marcus, Mr. Fraser, and Mr. Vinton, occupied the chancel, and the area without the rails was filled by others of the Rev. Clergy in their surplices, with several more, seated in the pews.

The procession then moved from the Church in the following order, prescribed by the Bishop—

The Architect
The Building Committee
The Vestry
The Bishop, supported by the Rev. Rector of the Church and his Assistant Minister
Clergy
The Choir
The Congregation.

In this order the procession moved to the ground; and at the entering gate, the Bishop commenced reading the inspiring words of the 122d Psalm, and the whole assembly responded with a loud voice.

Let me here suspend my chronicles to give an idea of this beautiful locality, as it opened to our view. It is on the crown of Brooklyn Heights, where they terminate abruptly by the street that leads to the water. The ground declines rapidly to the south and west, exposing the panorama of the Bay and City of New York, from Staten Island across to New Jersey, and high up the East River. A beautiful grove of forest trees are waving over the enclosure, being the same which our fathers planted, and which the reverence and good taste of their children have combined to preserve. The evening shades were deepened by clouds which overcast the sky, flinging the "dim religious light" around, as if to make us feel that we were worshipping in nature's vast cathedral. So unusual a location in the midst of a populous city, started exclamations of surprise and admiration, while the congregation were gathering about the corner-stone.

To proceed. The Service was continued by the Bishop with solemnity, and the "amen" was hearty and loud.

The following inscription on the stone was then read by the Rev. E. W. Wyatt, deacon, and assistant minister, from the copper plate; who also gave notice of the deposites made therein of the Common Prayer Book, the Canons of the Church, and the Holy Bible.

Inscription on the Corner-Stone.

In the name of God, the Father, the Son, and the Holy Ghost. Amen.
The Corner-Stone of Grace Church,
Brooklyn Heights,
Organized May 10th, 1842

Rector,
Rev. Francis Vinton.

Church-wardens,
Teunis Craven — Henry E. Pierrepont

Vestrymen,
Daniel H. Arnold — George Hastings
George H Bell — Charles Coryden
Daniel Embury — John Brouwer
Isaac H. Bassett — William H. Priest

Right Rev. Benjamin T. Onderdonk, D.D. Bishop of the Diocese
Right Revd. William H. DeLancey, D. D., Bishop of Western New York, officiating in the Diocese of New York
Richard Upjohn Esq., Architect.
Laid by Right Rev. William H. DeLancey, D. D., on the Feast of St. Peter this 29th day of June, in the year of our Lord 1847.

The deposites were then made, and the box sealed, and the plate adjusted, when Bishop DeLancey proceeded to lay the Corner-stone, striking it thrice, and pronouncing the Awful Name.

The Choir then chanted the appointed hymn with fine voices and great skill, but (will they permit me to remark?) they sang too *rapidly* for the assembly to join with them in unison of time and harmony.

Afterwards the Bishop, remaining on the Corner-stone, offered the intercessory prayer. At this juncture it began to sprinkle, but not one of the interested assembly seemed to be disturbed. Then the Rev. Mr. Vinton delivered the address, which we have solicited for publication, and will appear next week.

During the delivery of the address great solemnity pervaded the assembly, and many were affected to tears. The whole congregation then joined in the noble old anthem of "Gloria in Excelsis"—always solemn, and now most fitting and inspiring.

The Bishop having pronounced the blessing, the Clergy returned to Emmanuel Church, escorted by the Vestry, and the congregation dispersed to their homes. Scarcely were the people sheltered before the rain poured down in torrents. It seemed as if a gracious Providence had withheld the shower until the services were completed.

This Church is to be built from the offerings of the congregation of Emmanuel Church, which have been laid on the altar at the offertory, and are now deposited in Bank. It is to cost, exclusive of the tower and land, about $35,000; the tower is 45 feet diagonally across, and will rise 166 feet from the hill, which is itself 70 feet above the water. We sincerely hope, and devoutly trust that means will be furnished to carry up this grand structure immediately. It will be a landmark to the navigator, a commanding and necessary feature in the architecture of the Church, and an ornament to Brooklyn, standing in the very forefront of the city.

A correspondent in the last Churchman throws out the suggestion that this is to be "*the* Church" of Brooklyn, and intimates that the architect, who is also a parishioner, will strive to excel himself and all other architects in building this church. These remarks were quite offensive both to the Rector and Architect and the congregation. The "steamboat rivalry" which is sometimes brought into the Church of God, we all abhor. In our parish we are taught to be true Catholics in brotherly love, and to make an honest straight-forward *endeavor* to "keep the unity of the spirit in the bond of peace." A new church is begun by the congregation of Emmanuel Church because the old one is too small; and a new corporation is formed in the hope of having two churches instead of one to supply the wants of this increasing population. The architect is furnished with money according to the moderate ability of the contributors, only enough to build a modest parish church in durable materials and correct taste; and he will strive to exercise his peerless skill to the glory of God, who has so richly endowed him for this sacred calling.

May our brethren abroad rejoice with us in the promising commencement of this pious undertaking, and when it shall be happily completed *without debt*, may they come and worship with us at the consecration. For this happy consummation devoutly prays at least

One of the Contributors.

☞ The Richmond Times states, that the Rev. Dr. Hawks, formerly of this city, has been chosen President of William and Mary College, Virginia.

The statement, in our last number, of the Rev. Dr. Empie, that his desecration of the Church in Richmond, on last Whitsunday, was sanctioned by the authority of the late Bishop of Pennsylvania, has procured for us the favor of a letter from the Rt. Rev. Dr. H. U. Onderdonk, which sets that matter in its proper light. The facts are important, and as the best way of giving them to the public, we shall take the liberty to state them in the language of the writer:

Philadelphia, July 9th, 1847.

My Dear Sir,—In your paper of this week, just received, an extract from a letter of the Rev. Dr. Empie to the "Protestant Churchman" says—"*Bishop Onderdonk*, of Pennsylvania, loaned one of his churches to the Presbyterians;" and I think I observed a similar but anonymous declaration in some other paper, a year or two ago. As far as I can recollect, the assertion is not accurate. When applications were made to me concerning the propriety of lending a church for the use of some other denomination, I invariably discouraged the practice; yet adding, that I presumed the vestry to have the legal right to determine the question,—and also, that the 36th Canon had no reference to the case. It *may* have happened, yet I cannot find it in my memory—that, when an inexperienced rector or missionary was over-tenacious, the Church not having legislated on the subject, and his option not being sole or final, my reply has tended to counteract *that* mistake, and to relieve from a gratuitous impediment worthy friends of the Church, new, and partially informed, yet giving both feeling and substantial proof of their attachment. Beyond this, I am confident there was nothing relevant to the above-quoted assertion.

The Canon, as enacted in 1792, and re-enacted in 1808 and 1832, was to guard "any congregation of this Church" from being imposed upon by a "stranger," or any "person" whatever, pretending falsely to be "a minister thereof." The English Canon 50 applies to "*Churches* or *Chapels*;" ours to "any *congregation*." It matters not whether the "congregation" meet in a consecrated building, or in a sectarian place of worship, or in a school-house, a barn, or the woods: *as* a "congregation of this Church," they must not recognise as "a minister thereof," a "person" who has not the proper credentials; it is a particular application, for a special purpose, of the general enactment in the Preface to the Ordinal. Yet the same individuals, as part of a *different* congregation or assemblage, may listen to whom they please, in the woods, in a barn, in a school-house, in a meeting-house, or even in their own church if its legal guardians permit such an occupation of it. The curiosity and the courtesy are frowned upon; but it is only forbid to avow the authority of the preacher. So stands our written law; and the administrators of the law govern themselves accordingly.—Of the obligation of propriety or principle, taste, or congruity, expediency, or self-respect, beyond the tether of the statute, nothing further need be said, than to repeat—that I always discountenanced the using a church for any other purpose than the appointed worship, or parochial or other ecclesiastical business,—and that I never attempted to carry official power beyond the canonical limit.

In such a matter as the principle or propriety involved in this question, there may be in the Church, without being open to disparagement, a *growth*—as in fact there has been. Some of your readers will remember (about forty years ago) the occupation for a year of the French (Episcopal) Church then in Pine street, in your city, by the Presbyterian congregation then in Wall street, while their edifice was rebuilding. The French Church had been unoccupied a long time, through inability to obtain a pastor. Bishop Benjamin Moore was the diocesan, and Dr. Hobart one of his prominent clergymen; but whether the vestry consulted them, I know not. No canon was violated. At the present day, however, such events are rare, particularly where ecclesiastical affairs have passed their inchoate crudeness; and it is scarcely probable that so conspicuous an example will again occur. The Churchmanship involved in this point, though but a collateral one, is more widely extended and far more imperative, than in that early day. And thus, both fortunately and honorably, old cases are not precedents.

Yours, very truly, H. U. O.

Hackley's School Algebra.—This work contains about two-fifths of the matter of the larger treatise by the same author, which we had occasion to notice a few weeks since, and comprises what is indispensible for the study of the higher branches of Mathematics. It is particularly adapted, therefore, as its name imports, for preparatory schools, but may even be used in those Colleges where the time allotted to the study of Algebra is limited.

The communication signed "G." has been sent to us with a note, that "If it should be necessary to use it, it is at your disposal." We think it important to call attention to the fact as, to say the least, a novel occurrence among us, and one well worthy of note, and therefore do not hesitate to publish the communication. It is accompanied with the name of the author, which shall be given if his statement of facts is denied.

From the Memphis (Tenn.) Inquirer.

THE LATE MR. ALSTON.

At a meeting of the vestry and members of Calvary Church on Sunday the 27th day of June, 1847, the following preamble and resolutions were adopted.

Whereas, intelligence has been received of the decease of our beloved Pastor, the Rev. Philip W. Alston, who departed this life at the residence of Bishop Otey, on the 18th inst., during the session of the Convention of this Diocese, and Whereas, the sudden and unexpected death of a Christian minister, endeared to the community by such extraordinary excellence of character, has filled the hearts of his congregation with a sense of overwhelming sorrow, be it therefore,

Resolved, That we profoundly deplore the loss of an individual distinguished by talents so rare, by a learning so profound, by a piety so intense and exalted, by a life in every public and private respect so pure and irreproachable, as an irreparable calamity to his church and to society.

Resolved, That in testimony of our love and respect for the memory of the deceased, we will wear the usual badge of mourning for three months.

Resolved, That the church in which he ministered and to which his talents were so faithfully consecrated, be clothed with appropriate badges of mourning.

Resolved, That we deeply and tenderly sympathise with his bereaved family, and that we hereby tender to them the expression of a sincere and unaffected condolence.

Resolved, That these proceedings be published in the papers of our city and in the leading journals of our Church, and that copies of the same be forwarded to the family of the deceased and to our beloved Bishop.

JAS. ROSE, Ch'mn.

John P. Trezenant, Sec'y.

The following letter addressed to the mother of the late Rector of Calvary Church in this city was delivered to her at her residence near Randolph, by a committee delegated for that purpose by the Vestry:

Memphis, June 22d, 1847.

Dear Madam—With the profoundest sensibility of grief the Vestry of Calvary Church have learned the unexpected death of their beloved Pastor, the Rev. Philip W. Alston.

The first impulse of their hearts is to offer to you, his venerable and surviving parent, the tenderest consolations of their sympathy. It has pleased an all-wise and inscrutable Providence to take from you the support and ornament of your declining years. To the Mother, to whose instruction and example the Son doubtless owed much of that high excellence which illustrated his brief and brilliant career as a Christian and as a man, we tender the expression of our heartfelt condolence. We sincerely hope that the light which flashes up from the tomb of a truly gifted, heroic and Christian spirit, will ere long scatter the gloom that now surrounds the altar of domestic love. We have no doubt your own pious ejaculation will be—"The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

We have understood, dear madam, that the remains of your son have been brought to your family residence for interment. On behalf of his congregation we respectfully and earnestly solicit from you the privilege of depositing all that is mortal of our beloved Pastor under the church to which his life was consecrated. Such, we are informed, was his repeatedly expressed wish on this subject.

More than eight years ago he came among us and found the church of Memphis in a state of weakness and depression. By his talents, his learning and his piety, he at once elevated it to a conspicuous position of influence and prosperity. His immortal part now reposes with its God; the Church he built claims his ashes as a cherished and sacred memorial of his extraordinary excellence. With sentiments of profound regard, your obedient servants,

JAMES ROSE, Sr. Warden.
LEWIS SHANKS, J. W.,
A. O. HARRIS,
J. G. LONSDALE,
H. M. GROSVENOR,
W. H. CHAPLAIN,
H. G. SMITH,
B. B. BLUME,
E. F. WATKINS,
W. B. MILLER,
LE ROY POPE, Jr.,
Vestrymen.

Mrs. E. P. Alston, Randolph.

DOMESTIC INTELLIGENCE.

New York.—The new Church edifice at Stockport, Columbia county near Hudson, N. Y., was duly consecrated to the worship and service of Almighty God, on Saturday, A. M., the 3d inst., by the Rt. Rev. William H. DeLancey, D.D., Bishop of the Diocese of Western New York.

The corporate name and title is "*the Church of St. John the Evangelist.*" There were in attendance of the clergy beside the Bishop and the Rector, the Rev. Drs. Berrian and Sherwood, and the Rev. Messrs. Denison, Fairbairn, Kidney, Kip, Olmstead, Stoughton, Tucker, Tuttle, and Van Kleeck. The procession of the Bishop and clergy, all appropriately robed, led by the Church-wardens and Vestrymen, together with several distinguished Laymen from the adjacent towns, and the city of New York, who graced the occasion, moved at 10 o'clock from the mansion of Edward Roome, Esq, the late residence of Mr. Joseph Marshall, to whom the parish is indebted for the beautiful edifice. Arrived at the church, which was filled to overflowing, the customary ceremonies and services of consecration were performed, all of the most imposing and solemn character. The request to consecrate was read by the Rev. Mr. Kip, and the sentence of consecration by the Rector, Rev H. Townsend. Morning Prayer was read by the Rev. R. B. Van Kleeck, assisted in the Lessons by the Rev. R. B. Fairbairn.

In the Ante-communion service, the Rev. Dr. Berrian read the Epistle, and the Rev. Dr. Sherwood the Gospel; and in the distribution of the elements, at the celebration of the holy Eucharist, the Bishop was assisted by the Rev. Drs. Berrian and Sherwood, and the Rev. Messrs. Kip and Townsend. The sermon by the Bishop, from Ps. 95th, 6th, was a most finished and elegant production—setting forth, in a very fervid and eloquent manner, the great benefits to be derived from the maintenance and uniform observance of public worship, and inculcating the duty of all to participate in it. Towards the close, the Rev. Prelate made a most beautiful and touching allusion to the generous and venerable individual, then present, into whose heart the Lord had put the good and pious desire of erecting a House of Prayer to the honor of His holy name. Fourteen persons received the imposition of hands, in the holy, apostolic rite of confirmation.

The entire services seemed to leave upon the minds of all present, a most happy and salutary impression, and the day, which was delightful in every particular, will long be remembered with many pleasing recollections.

The music on the occasion was highly creditable to the leader of the choir and the organist, especially in the infant and recently crippled and enfeebled state of the Parish, from the destruction by fire, and termination of Mr. Marshall's heavy manufacturing establishment, long known as the "Hudson Print Works." After the public exercises were concluded, the procession returned to the residence of Mr. Roome, and the numerous guests most happily enjoyed his kind attentions and hospitality, and partook of a beautiful repast.

The young parish of "St. John the Evangelist," may well be congratulated upon being so fortunately provided with such a beautiful and convenient church, and the town generally, for such an attractive ornament.

It is the admiration of all who visit it, and has been pronounced by many good judges to be unsurpassed, if equalled, by any structure of the *kind* in the State.

Through the blessing of the Most High, may it prove to all who shall convene in it for the holy and sacred purposes of Divine worship, "none other than the house of God, and the gate of Heaven!"

Inasmuch as a somewhat minute description of the model of the edifice, and the order of architecture has already been given to the public, in the columns of "The Churchman," it is not deemed necessary further to enlarge.

Justice however demands at least the acknowledgment, that for the Churchlike order, good taste, and style of the building, and the beauty and finish of the workmanship, the parishioners are under great obligations to the architect, Mr. Thomas Marshall, (nephew of the munificent donor,) and to Mr. Cornelius Welch, the master builder—the labors of both being the more creditable from the fact of their being then residents of the town, and this their first attempt of the kind.—[*Communicated.*

On Sunday morning last, (the Sixth Sunday after Trinity,) the Rev. Samuel R. Johnson, D. D., late of LaFayette, Indiana, was instituted into the rectorship of St. John's Church, Brooklyn. Morning Prayer was read by the Rev. Dr. Henry, assistant minister; the Letter and Office of Institution by the Rev. E. M. Johnson, late Rector, who also preached the Sermon; after which the Holy Communion was administered by the newly instituted Rector, assisted by the Rev. Messrs. Johnson, Henry, and Hunter. Among the other clergy present were the Rev. Lawson Carter, the Rev. Robert Davis, and the Rev. Henry McVickar.

Mr. Johnson's sermon was from 1 Cor. xiv. 8—"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" and was a true and forcible representation of the perplexities naturally created in serious minds where the *preaching* proceeds upon an entirely different system of religious doctrine from that embodied in the *devotional offices* of the Church. This was illustrated by a more particular reference to the contrast between the teaching of the Prayer Book and the popular preaching of the day—on three points—the commencement of the life of God in the soul—its progress and nurture—and the final determination of the Judgment Day. The utter contradiction between the Catholic and the Puritan systems on these points, was briefly but clearly and strikingly brought out.

St. John's Church (as is probably known to many of our readers) was originally erected by Mr. Johnson himself twenty-one years ago. Since that time he has freely given his services to that parish. He began with *ten* families and *nineteen* communicants. *Four hundred and sixty-two* persons have been added to the communion, of whom about one hundred and fifty yet remain. *Fourteen hundred and forty* have been received into the church by holy baptism. Mr. Johnson has now thought it right to leave this parish in the fulness of its prosperity and of its ability to sustain Divine Worship itself, in order to devote his services to those who are destitute of a pastor, and of the ability to support one, in another quarter of the city. We participate in the gratification he feels in leaving his late flock to the successor of his choice, and we pray God to bless him in the new sphere of labor to which he goes to devote himself. H.

We are informed that the Rev. Dr. S. R. Johnson will preach his introductory sermon on Sunday morning next.—[Ed. Ch.

Pennsylvania.—At a late meeting of the Standing Committee the usual testimonials were signed in behalf of Mr. G. L. Neide who had applied to be admitted a candidate for orders.

Delaware.—In St. Andrew's, Wilmington, Tuesday, July 6th, the Rev. G. D. Cummins was ordained Priest. The Rev. J. W. McCullough said morning prayer, and the Rev. E. M. Van Deusen preached. The candidate was presented by the Rev. Q. H. Mansfield.

Kentucky.—We are indebted to The Episcopal Recorder for the following:

On Sunday last, the Episcopal Church in Princeton, Kentucky, was consecrated, and solemnly dedicated to the service and worship of God, by the Rt. Rev. B. B. Smith, Bishop of the Diocese of Kentucky. The scene was novel and interesting to us, as well as to most of our citizens; it being the first ceremony of the kind that has ever taken place in our section of the State. The church and ground upon which it stands, was conveyed by the Wardens and Vestrymen of the church to the Bishop, and his successors in office, for the worship of God, and no other purpose; and we understand that it never can be conveyed away, or alienated, without the consent of the Bishop of the Diocese. Morning service was read by the Rev. Mr. Cowgill, of Fulton county, the sentence of consecration by the Rev. Mr. Beckett, Pastor of the church in this place, and the sermon was preached by the Bishop. During the Bishop's sojourn, the rite of confirmation was also administered to four persons, two of whom were interesting young ladies of our village.—*Examiner.*

Maryland.—The Bishop of Maryland visited St. John's Church, Harford county, on the 5th Sunday after Trinity, July 4th, and instituted the Rev. Benj. Franklin, into the rectorship of the same. The Bishop said Morning Prayer, preached, and addressed the rector and people. In the afternoon the Bishop was present at the catechizing of the children, and addressed them. In the evening, Evening Prayer was said by the rector, and the Bishop preached.—*Ch. Times.*

Illinois.—The eleventh annual Convention of the Diocese met in Alton on Monday, the 21st of June. The Right Rev. Philander Chase, D.D., Bishop of the Diocese, presided.

There were present "sixteen clergymen besides the Bishop, and about an equal number of Lay Delegates, representing thirteen Parishes."

On Tuesday "we were rather unexpectedly called on to go into the election of an Assistant Bishop, which resulted in the designation for that high and responsible office, of the Rev. James B. Britton, Rector of St. Paul's Church, Chilicothe, Ohio. The election was almost unanimous, and the signing of his testimonials entirely so."

The following persons, being the same as last year, were elected the

Standing Committee.—Rev. Charles Dresser, Rev. Samuel Chase—Hon. S. H. Treat, A. Campbell, Esq.

Delegates to the General Convention.—Rev. Samuel Chase, Rev. Charles Dresser, Rev. George P. Giddinge, Rev. Charles V. Kelly—J. W. Chickering, Esq., Ebenezer Moore, Esq., Hon. S. H. Treat, B. Gillett, M. D.

Trustees of the General Theological Seminary.—Rev. George B. Giddinge, Rev. Charles Dresser—Ebenezer Moore, Esq.

"So much of the Bishop's address as related to the Charter of Jubilee College, was referred to a committee of three elected by the Convention, the Bishop having declined naming them.

Their report, embracing a Preamble and resolutions, was unanimously adopted, and it is to be hoped will put at rest all doubts, if any exist, as to the Bishop's honesty of purpose in regard to the funds collected by him for the endowment of that Institution."—*Banner of the Cross.*

Tennessee.—Sunday, June 20th, Bishop Otey admitted E. Fortaine of Mississippi, and A. B. Russell of Tennessee, to the Diaconate, and confirmed 34 persons.

Ohio.—At a meeting of the Standing Committee held June 26th, Mr. C. Robbins, Professor in Augusta College, Ky., was recommended as a candidate for orders.

Michigan.—The thirteenth annual Convention of this diocese, as we learn from the Journal, was held in Christ Church, Detroit, on the second and third of June. It was attended by 15 of the clergy and 28 delegates from 15 parishes. The Standing Committee elected consists of the Rev. Messrs. Bury, Cuming, Lyster, and Taylor, and Messrs. Baldwin, Miller and Trowbridge. Delegates to the General Convention, clerical, Rev. Messrs. Cole, Cuming, Large, and Taylor; lay, Messrs DeMill, Gordon, Lane and Palmer. One church was admitted into union with the Convention. From the Bishop's address and the abstract of Parochial Reports we glean the following statistical items. Baptized during the year (infants 168, adults 37,) 205; confirmed, 131; communicants, 932; ordained, 3 deacons, and 1 priest. Three churches have been consecrated. Whole number of clergy in the diocese, 28, candidates for orders, 4.

Notices.

JOURNALS OF CONVENTIONS.

Secretaries of Diocesan Conventions are respectfully requested to send by mail a copy of the Journal of their Conventions, to the address of the subscribers, to aid them in preparing their Episcopal Almanac for 1848.

STANFORD & SWORDS, New York.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M, and 4 P. M., and for Sunday School at 2 P. M.

All who are friendly to the support of *Free Churches*, are respectfully invited to attend.

Donations for this church are earnestly solicited. It is the *only* church in a wide range of population where the seats are all free. Brethren, we feel the importance of sustaining this enterprise, and we feel our weakness too. We want aid. Our hands must be held up, or the only church for the *poor*, whom Christ said "we have always with us," must be closed, and they left to wander as sheep having no shepherd. Brethren, will you let us cry unto you in vain?

We are very much in want of a communion set, and a small organ, the donors of which would receive the blessing of this infant parish.

☞ Contributions for this church may be left with Floyd Smith, Esq., at the office of the Churchman, or at the residence of the Rector, Rev. Hiram Jelliff, corner of 31st street and 1st Avenue.

New York, July 17, 1847.

☞ The ladies of St. Paul's Church, Tompkinsville, Staten Island, will hold a Fair at the Tompkinsville Lyceum, on Wednesday and Thursday, 21st and 22d inst., to commence each day at 11 o'clock, A. M., and continue through each evening.

July 17, 1847.

ST. SIMON'S FREE GERMAN CHURCH.
Houston street, between Pitt and Ridge streets.
Rev. Thomas Cook, Minister.

Divine service is regularly held in the above church every Sunday morning at half-past 10, and half-past 7 i the evening.

Friends of the church acquainted with the German language are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9 A. M., and 2 P. M. The instruction is imparted in the English language. Teachers are very much needed.

June 5, 1847.

Acknowledgments.

We acknowledge with pleasure a further donation of five dollars, from an unknown benefactor, "for the relief of the poor in the parish of Donarvaille, Ireland."—[Ed.

Domestic Missions.—Since his acknowledgment of the 6th July, the Treasurer has received the following contributions:

From Christ ch, St Louis, Mo, 25; for the Jews, 1 20; from St Ann's, Brooklyn, 531 52; collected at Missionary Meeting, 119 41; St George's, Fredericksburgh, Va, 20; through J Loney, R A in Md, Mt Calvary ch, Baltimore, Western Missions, 11 21; from Neale & Luck, Domestic Missions, 4 58; for the Jews, 6; Chestertown, 13 13; from Mo. and Iowa, 1 82; Jews, 6 27; Rev H T Harrison, 5; Severn parish, half, 2 50; Trinity parish, for the Jews, 1 81; Anne Arundel co, All Hallow's, half, 5; Prince George, Holy Trinity, half, 11 95; St Thomas's ch, Baltimore co, 30—99 27; tithes of a clerk, for Domestic Missions, 10; a further contribution from Grace ch, New York, 100; Pomfret, Ct, a thankoffering, per the rector, 10; offerings of Trinity ch, Columbia, S C, 28 85; Ann Arbor, Mich, St Andrew's, 25; Christ ch, Madison, Ind, 15; H P B, Ct, 3; from an Episcopalian at Alexandria, D C, 10. Total, $998 25.

THOMAS N. STANFORD, Treasurer,
New York, July 13, 1847. 139 Broadway.

Foreign Missions.—Since his report of July 6th, the Treasurer acknowledges the receipt of the following amounts:—

From Christ ch, St Louis, Mo, 22 50; do, for Constantinople, 15—37 50; Grace ch, Newark, offerings, 5th July, 10; infant Sunday school, St Andrew's ch, Philadelphia, 2 year's sub. education of a child, Africa, 40; Ch of Ascension, N Y, education, China, 50; Missionary meeting, St Ann's ch, Brooklyn, half, 66 41; St Ann's ch, Brooklyn, for China, 200; Africa, 200; Greece, 91 33; S school, No. 1 of do, for Greece, 100—591 33; St Andrew's ch, Ann Arbor, Mich, for Constantinople 5; offerings, Trinity ch, Columbia, S C, 40; St George's ch, Fredericksburg, Va, 15; through J Loney, R A, Baltimore, Chester parish, Chestertown, Rev C F Jones, for China, 8 95; Africa, 8 96; Constantinople, 8 95; Severn parish, half, 2 50; King and Queen parish, for Constantinople, 10; All Saints' parish, for do, 8; All Hallow's parish, Anne Arundle co, half, 5; Holy Trinity, Prince George co, half, 11 95—64 31; infant class, Christ ch, Watertown, Conn, for Africa, 1. Total, 870 55.

J. SMYTH ROGERS, Treasurer,
281 Broadway.
New York, July 13, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

Collection of St Bartholomew's ch, Rev L P W Balch, 41 32; Trinity ch, Watertown, W N Y, Rev Levi W Norton, 3; Mrs Ronadls, annual, 2; Monthly collection, Zion ch, Rev Richard Cox, 10 55. Total amount, 56 87.

Donations and subscriptions thankfully received by

Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 13, 1847.

Missionary Committee of the Diocese of New York—The Treasurer has received since his report of 29th ult., the following contributions, viz:—

From St John's ch, Johnstown, Rev Charles Jones, $7 Trinity ch, New Rochelle, Rev Dr Coit, 29 05; Church of the Ascension, New York, Rev G T Bedell, 1 50; Missionary Association of St John's Chapel, New York, Mrs. Beman, Treasurer, 88. Total amount, $125 55.

C. N. S. Rowland, Treasurer,
July 13, 1847. 55 Water street.

Note.—It is only on the receipt of the amount now acknowledged, the Treasurer is placed in funds for the payment of the Missionaries' stipends due on 1st *April last*—and having no funds towards the payment due 1st July instant—the Missionaries are requested *not to* draw.

Will not the friends of the Church send in their contributions without delay?

St. Simon's *Free German Church.* The Treasurer gratefully acknowledges the receipt of the following sums towards the support of the above church:

By the Rev Thomas Cook, from —— Spencer, Esq, $20; Mrs Jacob Schatzel, $10.

Further donations towards the support of the above church will be gratefully received—and may be left with Rev. Thomas Cook, 276 Houston street; Messrs. Stanford & Swords, 139 Broadway; J. H. Swift, 158 Water street; or with

JOHN A. VAN BLARCOM, Treasurer,
New York, July 13, 1847. 27 Water-st.

Emmanuel Free Church.—The Treasurer of this Church would gratefully acknowledge (on behalf of the Vestry) the receipt, from an unknown donor, of two valuable *chairs* for the chancel.

J. B. Wood, Treasurer, 29 Wall street.

Donations towards the support of this Free Chuich are much needed, and would be gladly received by the Treasurer.

The undersigned gratefully acknowledges the receipt of $10, contributed by the children of St Paul's Church S S, Albany, N Y, through the hands of the rector, Rev W I Kip.

James Lloyd Breck,
for the Nashotah Mission.
Nashotah-lakes, W. T., 29th June, 1847.

Clerical Changes.

The Rev. Shipley Wells Wilson, from East Cambridge, to South Boston, having been appointed Chaplain of the House of Correction.

The Rev. M. P. Stickney has removed from Marblehead, to Cambridgeport, Mass., and would have his letters and papers directed accordingly.

The Rev. William Baker, to the Rectorship of St. Paul's, Paris Hill, Oneida co., N. Y.

The Rev. William N. Hawks, to the Rectorship of Christ Church, Newbern, N. C.

The Rev. W. S. Zimmer to the station of Churchill, Lowndes co., Alabama.

The Rev. Samuel G. Appleton having removed from the Diocese of Western New York, and become the Rector of St. Lukes Church, Richfield, Otsego co., New York, desires that all letters and papers for him may be directed accordingly.

The Rev. J. T. Brooke, D.D., from Christ Church, Cincinnati, to Harcourt parish, Gambier, Ohio, in connection with the Professorship of Pastoral Divinity in the Theological Seminary of the Diocese.

The Rev. Ephraim Punderson has resigned the charge of Trinity Church, Lyme, Huron co., and taken residence at Cleveland, Ohio.

Died,

On Tuesday morning, the 13th inst., Frederick Meyer, son of Thomas B. and Elmira Coddington, aged three years and three months.

How uncertain is life! How frail its tenure! Within little more than one week, these afflicted parents have been called to mourn the death of two sons out of their little flock of children. May God give them of the abundance of his grace to console and sustain them under the bereavements which it hath pleased Him to bring upon them.

At Middlebury, Vt., June 23d, Eugene, infant son of Rev. Joseph F. Phillips, aged 6 months.

To Correspondents.

"Contributor" on Diocesan Independency, and "Contributor" No. 1., on "The Past and the Present," are received.

We have received J. F. R., No. 2, but are sorry to say that we have not received the previous number of which it is a continuation.

"L. A.," "Z" and "Pilgrim," are received.

The editor regrets that his remissness should have given occasion to the query of N—w, J.—y. The former was duly received.

Calendar.

JULY.
18. Seventh Sunday after Trinity.
25. Eighth Sunday after Trinity.—St. James the Apostle.

AUGUST.
1. Ninth Sunday after Trinity.
8. Tenth Sunday after Trinity.
15 Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Thirteenth Sunday after Trinity.

Advertisements.

EVELYN'S LIFE OF MRS. GODOLPHIN.
Edited by the Bishop of Oxford.
D. Appleton & Co. publish this day,

THE Life of Mrs. Godolphin, by John Evelyn, Esq. now first published and edited by Samuel, Lord Bishop of Oxford, 1 vol. 12mo. paper cover, 38 cts—cloth, 63 cts.

The subject of this memoir was an eminently pious lady of the time of Charles 2d. The learned Editor in his preface observes—"She was a true daughter of the Church of England—Puritanism did not contract her soul into moroseness—nor did she go to Rome to learn the habits of devotion. In the training of our own Church she found enough of God's teaching to instruct her soul; in its lessons she found a rule of holy self denying obedience: in its prayers a practice of devotion: in its body a fellowship with Saints: in its ordinances a true communion with her God and Saviour; which were able to maintain in simple unaffected purity her faith at Court, in dutiful, active love her married life; which sufficed to crown her hours of bitter anguish and untimely death, with a joyful resignation and assured waiting for her Crown."

D A. & Co. have recently published new editions of Margaret Perceval, a Tale by Miss Sewell, 2 vols. 12mo. paper cover, $1—cloth, $1 50.

Gertrude, by do, 1 vol. paper cover, 50 cts—cloth, 75 cents.

Amy Herbert, by do. do. do.

Laneton Parsonage, by do., do. do. July 17—1t

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss Ayres, Principal.
No. 54 West Twentieth street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

References.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. July 17—tf

ORGANS FOR SALE—St. Mark's Church Organ. Inquire of the Sexton, Mr. Disbrow.

Also, three Gothic Organs, just finished.

Two Grecian cased Organs.

A second-hand Church Organ, and an assortment of Parlor Organs.

For further particulars inquire of
HENRY ERBEN, 172 Centre street.
July 17—yl.

GOTHIC FURNITURE.

THE subscribers would respectfully inform their friends and the public that they are prepared to execute all orders for Blackwalnut, Rosewood, Oak, and Mahogany Furniture. Chairs, Book-cases, &c. in the Gothic style. Also Church Furniture—Sofas, Chairs, Settees, Communion Tables.

None but the best of material and genuine workmanship are employed by the subscribers.

Orders received at 27 Cottage Place, one door above Houston street.

C. A. TYLER,
ARCH. JOHNSTON.
July 10—3t

BALAK AND BALAAM.

Upon the hill the Prophet stood;
  King Balak in the rocky vale,
Around him, like a fiery flood,
  Flashed to the sun his men of mail.

'Twas morn; 'twas noon; the sacrifice
  Still rolled its sheeted flame to heaven;
Still on the Prophet turned their eyes,
  Nor yet the fearful Curse was given.

'Twas eve; the flame was feeble now,
  Dried was the victim's purple blood;
The sun was rushing broad and low
  Upon the murmuring multitude.

"Now curse or die"—the gathering roar
  Around him, like a tempest, came;
Again the altar streamed with gore,
  And blushed the sky again with flame.

The Prophet was in prayer; he rose,
  His mantle from his face he flung;
He listened, where the mighty foes
  To Heaven their evening anthem sung.

He saw their camp, like endless clouds,
  Mixed with the horizon's distant blue;
Saw on the plain their marshalled crowd;
  Heard the high strain their trumpets blew.

A sudden spirit on him came,
  A sudden fire was in his eye;
His tongue was touched with hallowed flame,
  The curser swelled with prophecy.

"How shall I curse when God hath blessed
  With whom he dwells, with whom shall dwell?"
He clasped his pale hands on his breast,
"Then be thou blest, O Israel!"

"Be Israel cursed," was in his soul,
  But on his lips the wild words died;
He paused, till on its myriads stole
  The night; again the curse he tried.

A whirlwind from the desert rushed,
  Deep thunder echoed from the hill;
King, Prophet, multitude, were hushed;
  The thunder sank, the blast was still!

Broad in the East a new born star
  On cloud, hill, desert, poured its blaze!
The Prophet knew the sign afar,
  And on it fixed his shuddering gaze.

"I shall behold it, but not now!
  I shall behold him, but not nigh;
He comes to break the Oppressor's vow,
  To triumph, suffer, weep and die!

"All power is in his hand; the world
  Is dust beneath his trampling heel;
The thunder from his lips is hurled;
  The heavens beneath his presence reel.

"He comes, a stranger to his own;
  With the wild bird and fox he lies;
The King! who makes the stars his throne,
  A wanderer lives! an outcast dies!

"Proud Israel! o'er thy diadem
  What blood shall for his blood be poured!
Until that star again shall beam,
  Again Jehovah be the Lord!"

The Prophet ceased in awe; the star
  Rose broader o'er the boundless plain,
Flashing on Balak's marshalled war,
  On mighty Israel's farthest vane.

And sweet and solemn echoes flowed
  From lips of more than mortals given;
Till in the central cope it glowed,
  Then vanished in the heights of heaven!

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXVII.

In the second chapter of his epistle to Titus, St. Paul urges to various moral and religious duties of the Gospel, setting forth, at the close, the great argument in their behalf afforded by the distinctive *doctrine* of the Gospel, *Christ's atoning sacrifice*, His giving Himself for us. This was done "that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Redemption by Christ lies at the foundation of all righteousness and true holiness. Men can be holy only by being purified unto Himself by Christ. The desired end in this world, in order to their being happy in the next, is, that they may be "zealous of good works." Christ's atonement, as essential to the favor of God, and of course to salvation; purification by Christ, through His Spirit, as essential to holiness; and good works, as constituting holiness, and conditions of salvation; are fundamental points inseparably connected with the grace of God which bringeth salvation through Jesus Christ. There is no inconsistency between them. It is the foolishness of man's teaching which finds in them either extreme of man's inherent ability and merit, or of his being so dependent on Christ's mediation and the Holy Spirit's influences, as to have his Christian character and hopes infused, and his salvation secured, without any agency of his own. It is not now intended to vindicate, in this matter, the ways of God to man. Reference has been made to it only as a proper prelude to disavowing, in a tract designed to be mainly devoted to the enforcement of *practical piety and morality*, any interference with the blessed truth that although we are to work, yet it is God that worketh in us of His good pleasure; and although we are to work out our salvation, yet salvation cometh only of the mere and undeserved mercy aud grace of God in Christ.

THE GOOD MAN is the subject now proposed. At the basis of his character lies, of course, the fact of his being a subject of divine grace, working for him and in him. But this is not peculiar to him. God is good to all. All men are the subjects of His mercy and grace. He is in Christ Jesus reconciling the world unto Himself, not willing that any should perish, but that all should come to repentance. The procuring cause of salvation is offered alike to all. The covenant in which salvation is pledged is open to all. The probation for heaven, and ability to use that probation aright, restored through the Redeemer to fallen Adam, are blessings descending to all his posterity.

But while others, by disobedience and unholiness, grieve the Spirit of God, and quench His influences, deny the Lord who bought them, crucify Him afresh, and count the blood of the covenant wherewith they were sanctified an unholy thing; while they provoke Him who would have saved them, to pass upon them the just sentence of His anger; the good man, with humble and devout gratitude, joins in with the offers of salvation, and stirs up the gift of grace which is in him. He is not deluded by the expectation of some token of his being the subject of an unconditional decree, or of his experiencing some irresistible operation of divine grace. He receives, with full trust, and heartfelt gratitude, the revealed promise that none who, with lively repentance and true faith, turn unto God will be cast out. Shrinking from the sin of a doubt that the call given from heaven to all to look unto Christ and be saved, is really meant for all, and therefore for him, he applies it to himself, and yields accordingly. Conscious of his unworthiness to approach the great and glorious God, he builds all his hopes, and places his whole reliance, on the merits of his Saviour; adoring, with true faith and heartfelt gratitude, the unspeakable love which has opened, through the Saviour, a way of access to the throne of grace. Experiencing such weakness and depravity as utterly incapacitate him for working out his salvation unaided, he listens meekly and thankfully to the cheering assurance, recorded for the sake of all who have upon them the responsibilities of the Gospel, My grace is sufficient for thee, My strength is made perfect in weakness. In true Christian confidence, he seeks those spiritual influences which Christ has purchased for His people; and relying on ability thus supplied, strives to live and act conformably to his Christian profession.

He lays for the foundation of the religious life, repentance of his sins, faith in our Lord Jesus Christ, a sense of his own weakness and demerit, and constant reliance on divine grace as the only source of will and ability to do what is right. He remembers that the present life is but a small portion of his existence; but also reflects that it has given to it the infinite importance of being the only time of preparation for that eternity in which happiness or misery will be his portion, as true religion, or the neglect of it, marked his character and conduct here. He realizes therefore the immense difference between this world and the next, and how much his truest interest and duty lie in a regard for the latter as the main object of his being. He never allows himself to be unmindful of HIS perpetual presence, Who, seeing all things, is to be the great Judge of all, of the thoughts of all hearts, the words of the mouth, and the actions of the life. It is his constant aim to discharge his duty in every thing. A principle of universal obedience pervades his whole character and conduct. He meekly owns the wisdom, and gratefully acknowledges the goodness of God, in establishing His Church, with its divinely appointed ministry and sacraments, for bringing men, by union with it, into covenant with Himself; for preserving among them the true Christian faith; for extending to them, through means ordained and blessed to that end, the directing, aiding, and sanctifying Influences of the Holy Ghost; and for instructing and keeping them in the ways of evangelical piety and morality. It is with him matter of conscientious duty and solicitous care, to be connected, and maintain faithful communion, with that Church. He cordially devotes a due portion of his time to private devotion, holy reading, and meditation; careful, on the one hand, not to let worldly considerations interfere with proper attention to these exercises, and on the other, not to think that he is doing good service by performing them to the neglect of his domestic, social, and civil duties. He aims at the spirit inculcated by the apostle in his wise and Christian counsel that we be not slothful in business; but at the same time be fervent in spirit, serving the Lord.

In addition to the time ordinarily spent in religious duties, he considers the Lord's day peculiarly appropriate to them. It is not to him merely a day of rest, much less of sloth or worldly pleasure. It is a *hallowed* day. Its proper sanctification he regards as a privilege and blessing, as well as duty, and endeavors to make it conducive to his growth in grace, and to some measure of that return of gratitude and love which he owes to the Great and Good Being to whose honor it is hallowed. On the ministrations of the temple and altar, he attends with true faith, and a devoted heart, and joins in them with sincerity and fervency. It is not a compliance with custom, or the search of intellectual gratification, or curiosity, or any personal regards except those of a holy character, which bring him to the sanctuary; nor, in the strict guard which he ever keeps over his heart and mind, will he suffer a proud, querulous, or worldly disposition to accompany him thither, an indevout or irreverent deportment to mark his conduct, or inattention to any of the holy offices to deprive him of its benefits. Cherishing a reverential sense of the glorious presence in which he appears, and governed by the sole motive of paying acceptable homage to his God, and promoting his own spiritual and eternal good, he endeavors to maintain suitable dispositions and feelings of heart, and a becoming external demeanor. Very jealously too does he examine every excuse whereby he is tempted to absent himself from the services of the sanctuary. He admits none which he would deem insufficient for neglecting a call of business or pleasure, and none of which he may not cherish the assured hope that it will prove acceptable at the judgment of the great day. And the love for the duties of God's house, and the sense of their benefits, thus cherished and exercised, lead him to delight in availing himself of them, as opportunity offers, and circumstances allow, on other than the weekly holy day, especially the festivals and fasts of the Church.

Nor does he consider the duties of the Lord's day as centred in the sanctuary. He keeps it holy by religious intercourse, acts of piety and benevolence, domestic religious exercises, and private prayer, reading, and meditation. Thus he endeavors, with humble reliance on God's blessing, to arm his soul for the conflicts in which it may be engaged, to secure a blessing on the worldly pursuits of other days, and to maintain a proper frame of mind for their less frequent and exclusive religious exercises.

As a member of the Church, the truly good Christian enlists the warmest affections of his heart in behalf of her unity, purity, good order, and prosperity. He strives, by all means within his proper sphere, to promote her enlargement and welfare. Spiritually discerning the sacred intent and inward bearing of her provisions for outward order, for the due administration of the functions of her ministry, and for the engaging of her members in her holy services, he faithfully applies to them as the best means of growth in grace and spiritual knowledge, and conscientiously abstains from whatever may bring them into lessened esteem, withdraw from them the reverence and confidence which are their due, or encourage in their stead, measures of adverse influence on her principles of wholesome order, and earnest and chastened devotion.

In his religious exercises, the good man acts ever from a sense of duty, gratitude, and love. They are not the cold offerings of formal devotion; but from the altar of his heart, with the sweet odors of evangelical affections, and in the sacred flame of true and living faith, they ascend, covered with the merits of the great atonement, and recommended by the powerful plea of the Great Intercessor, acceptable and well pleasing to the throne of grace.

Sometimes, indeed, his feelings may be less warm than at others. He may sometimes be dejected by spiritual gloom; wandering thoughts and affections may distract his devotions, or unhallowed dispositions and feelings obtrude into those times which he had designed to keep holy; or the strength of temptation may take him off his guard, and prostrate the fond hopes which he had reared of spiritual advancement. These he regards as evils growing out of this state of depravity and probation; is humbled under a conviction of the source and sustaining principle of them which he finds in his own heart; constantly seeks, by all the appointed means, that divine grace which alone can furnish a remedy; and in the strength and encouragement of true Christian faith, endeavors, by renewed exertions, to secure a constant onward progress in the Christian life.

While thus engaged in the service of God, he cherishes the most devout, affectionate, and reverential ideas of Him. He presumes not to use His holy name on trifling or common occasions, or treat with laxity any thing connected with His honor or service, and much less to insult Him by profaneness and imprecations.

By devout attention to his duty to God, the good Christian endeavors, through divine help, to acquire such principles and dispositions as fit him for the discharge of that which respects his fellow men. He takes, as his constant guide, our Saviour's golden rule, Whatsoever ye would that men should do to you, even so do to them. He supposes himself to have exchanged situations with every one towards whom he is called to the discharge of relative duty, inquires what he could, were their positions reversed, reasonably expect of him, and makes that the measure of his own conduct. He will not hastily or rashly judge another's motives, or put unfavorable constructions on his conduct. He will not seek to deceive, either by direct falsehood, or arts of evasion and circumlocution. Even that degree of innocent pleasantry which may produce consequences hostile to truth, or painful or injurious in their effect upon others, he conscientiously avoids.

Slander is a vice which he utterly abhors. If ever the naming of another's faults becomes a duty, as when the discovery of truth for important purposes, the infliction of justice, or the prevention of evil, renders it necessary, it is an unwelcome task, performed in meekness, charity, and a careful avoiding of harsh judgment. He applies this principle also to the love of *hearing*, as well as the love of *telling*, evil of his neighbor.

In the various intercourses of life, strict justice is his constant guide. He seeks not to impose on the ignorance or credulity of another, or stoop to artifice and fraud, whatever may be the proposed advantage. Revolting, in the honesty of his soul, from palpable endeavors to wrong his neighbor, he as scrupulously abstains from secret arts of deception, from efforts to conceal real qualities by false appearances, or unjustifiable recommendations, and from evasions of legal restrictions upon the pursuits of trade.

In the conscientious discharge of his civil, social, and domestic duties, he strives to maintain the Christian character of honesty, sobriety, and industry, of usefulness, peaceableness, and godly simplicity. He envies not the good success of others, nor would he deprive them of their merited honors and reputation.

The customs and enjoyments of the world, he regards as altogether secondary objects; which may be followed, but which often should be sacrificed. He governs his views of them by the Gospel precept, *Be not conformed to this world.* Whenever their tendency is dangerous to piety and virtue, or threatens the blighting influence of too great thought or affection for the things of time, he utterly renounces them, and at whatever risk of reputation with their advocates and devotees, is not ashamed of Christ. Living in the world, he strives to live above it, and keep himself unspotted from its pollutions.

His piety heightens and sanctifies his affection for those to whom he is united by the various ties of domestic and social relations, and adds to all other motives to the discharge of the duties of such relations, an ardent desire for their spiritual and eternal good. As a neighbor and a friend, he is kind, candid, and faithful, open, generous, and sincere. He is a stranger to dark suspicions, and envious and malignant passions. Ever conscious of his own need of forgiveness, he heartily forgives those who have offended him, and is anxious, as much as in him lies, in the desire of his heart, and the effort of his life, to live peaceably with all men. He would be an humble imitator of HIM who went about doing good, by diligence and liberality in such acts of kindness and charity to the souls and bodies of men, as are a sacrifice to himself, an offering to God not without what is felt to be a real cost.

Always bearing in mind the solemn obligations of his religion, and the responsibility for thoughts, words, and actions, which is before him at the bar of God, the true Christian strives to preserve a conscience void of offence. Not content with shunning open and avowed violations of the divine law, he will not intentionally sanction even the appearance of evil. Not satisfied with avoiding those ebullitions of unchristian feeling which vent themselves in angry words and deeds, or in the vile habit of cursing, swearing, and profaneness, he conscientiously abstains from the indulgence of petulant and angry passions. To the scrupulous avoiding of drunkenness, lewdness, and debauchery, he adds a constant endeavor to keep under his body, and bring it into subjection. By perpetual discipline of his thoughts and affections; by care that he offend not in his tongue; by Christian fasting, abstinence, and self-denial; by uniform attention to religious exercises; and by diligently seeking, in the true faith and devotion of the Gospel, the influences of the Holy Ghost, he endeavors to attain to the sanctification of his soul, its superiority to carnal passions and worldly devotion, and its meetness for the surpassing joys of piety and virtue. He strives to let the same mind be in him which was in Christ Jesus, to be clothed with humility, to make his Saviour's life the pattern of his own, and to learn with the apostle, in whatsoever state he is therewith to be content.

He knows the world too well to look here for his whole reward, or to regard the present dispensations of Providence as the final display of His justice and mercy. He knows that in his best estate he has sins deserving punishment; that if he will live godly he must meet with opposition from the world; and that whom the Lord loveth He chasteneth, for the good purposes designed by the moral government which He exercises over our race. He therefore expects, from these considerations, the fulfilment of his Saviour's warning, In the world ye shall have tribulation. In all the trials of his pilgrimage, he bows in humble contentment and submission to his Heavenly Father's will, assuredly trusting that if rightly received, the afflictions of the peesent time will work for him a far more exceeding and eternal weight of glory; and making it a subject of constant faithful prayer that all the dispensations of Providence may be sanctified to his spiritual and eternal welfare.

Nor can, nor does, the good man expect to attain, in this world, to sinless perfection. He knows the frailty and weakness of his nature, how prone he is to evil, and how strong are the temptations which it is his duty to resist. He learns from scripture, what the experience of the best of men has always also taught, that the christian life is to be a struggle and contest with enemies to the very last. Nor does he see warranted ground of trust in any operation of divine grace in his behalf but what requires his own co-operation. He therefore confides in neither irresistible grace, nor the certainty of final perseverance; but is constantly humbled under a sense of his weakness, sinfulness, and continued probation.—However strong he may sometimes feel in the faith, in confidence in divine mercy, and in the general influences of divine grace, he never regards himself as removed beyond the necessity of his own constant and vigorous exertions, and the humbling fear lest after all—as feared also a christian of no less experience, and vigor of growth in grace, than Paul the aged—he should become a cast away.

Often, however, will even the best of men experience the law in his members warring against the law of his spirit, and have cause to lament the weakness of his firmest resolutions and the inconstancy of his most holy purposes. This may sometimes involve him in transgression, and will always furnish abundant cause for cherishing a spirit of humility and penitence, and being much in prayer for pardon, and for the renewing influences of divine grace. He also improves it to the strengthening of his holy purposes, resolutions, and endeavors, and to the increase of his faith in those atoning merits of the Redeemer, and those gifts of the Holy Ghost, which are the sinner's only hope under a sense of his guilt and unworthiness. Ardently does he direct his soul's best aspirations, and constant longings, towards those happy regions whence sin is ever excluded, where remorse and sorrow are unknown, and where, unincumbered by the weak and opposing flesh, the willing spirit will attend, with eternally increasing alacrity, to the high and holy duties of the church triumphant.

In his constant distrust of this weakness and frailty of his nature, the good man will not suffer a day to pass without carefully examining whether it has not betrayed him into sin. And most assuredly, not a day will pass without presenting abundant cause to exclaim, 'God be merciful to me a sinner,' and to stop all boasting of works, of extraordinary spiritual experiences or endowments, of the merit of services, of the certainty of election to eternal life, or of the impossibility of a final fall, with the humiliating confession, 'Wo is me, for I am unclean.'

You see not the evidence of the truly good man's piety in the reception, however orthodox, which he gives to speculative religious opinions; or in mere outward compliance with the exercises and ceremonials of religion; or in his ability to talk, however fluently, of human depravity, regenerating grace, and saving atonement; or in mystic signs of conversion, cant phrases of experience, the movements of an excited and disordered mind, sanctimony of appearance, or the austerity of superstition and gloom. But on that foundation, other than which can no man lay—the grace of God bringing salvation, through Jesus Christ, to a lost and perishing world—he raises by divine help the superstructure of the whole and undefiled faith, the humble and Godly affections, and the pure, holy, and active piety and love of the gospel, which, like gold, silver, precious stones, beautify the temple of the Holy Ghost on earth, and fit it for the New Jerusalem, eternal in the heavens. B. T. O.

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Most of our readers will have read very attentively the report of the proceedings instituted by the Bishop of Exeter against the Rev. W. G. P. Smith, of Torquay, and his Lordship's Judgment in the matter; and we doubt not that a large majority of them will feel, as we confess we do, deep regret and dissatisfaction at the whole affair, from first to last.

It appears to us, that in justice to both parties, the communications, written and oral, which had previously passed between the Bishop and Mr. Smith, should have been fully and plainly stated; for, as the case stands, there is just sufficient hinted at to fasten upon Mr. Smith the imputation of having set at nought his Bishop's "godly admonitions," at the same time, there is so little to show that these admonitions were definite and formal, that there is an appearance of harshness in the adoption of so serious a course as ecclesiastical proceedings for an offence so apparently slight as the ornamenting of a Church with a Cross and a few flowers, on the Highest Festival. We repeat, that justice to both parties demands that this part of the case should be much more clearly and definitely brought out; and in saying this we are urged principally by a very strong desire to remove all suspicion of harshness from the character of one to whom we are all so much indebted for his bold and fearless efforts to maintain the doctrine and discipline of the Church.

That the proceedings and the Judgment, in this case, will be productive of far more evil than good we are most deeply, and we think, reasonably apprehensive.

First: what good will result? Mr. Smith, we suppose, will not again place a cross and flowers upon the Altar, (we presume that a distinct admonition upon this point would have had the same effect) and if any other Clergyman in the Diocese has adopted the same mode of ornamenting his Church, he will probably take the hint and refrain from doing so for the future: the Bishop has also shown by these proceedings that he will proceed impartially in the administration of his Diocese; restraining those who go beyond, no less than those who fall short of, the law of the Church. This, we believe, is the full amount of good which any one can deduce from these proceedings.

Now, what contrary result may we fairly anticipate? So manifold are the evils which we dread from this case that we hardly know where to begin, in describing them. First, without raising the Bishop of Exeter one particle in their estimation, or abating an iota of their prejudice and opposition, it will give great pleasure, and a very welcome handle to the Puritan party—a handle which they will assuredly not fail to work against men, if not against principles and practices, to an extent which we dread to contemplate. Although this judgment has no *authority* in other Dioceses than Exeter, it cannot fail to have an *influence*—especially among ignorant or factious Churchwardens and other parishioners—an influence for evil, which, if there were not happily less excitement now on such subjects we should fear would be second only to that of the mischievous Charge of Chancellor Raikes several months since. For what will be the *popular* interpretation of this Judgment? 1. That a Clergyman has nothing to do with the ornaments of the Church: that he has no right to *interfere* in such matters. 2. That every thing in a Church which is not positively enjoined or sanctioned by the laws of the Church, or not absolutely required for her public services, may, or must be, removed, however innocent it may be. Let any of our readers cast their eyes round any Church into which they may enter, and they will invariably find, not only on Festivals, but at all times, something which this rule would affect, if strictly carried out.

If Churchwardens were what they ought to be—*if they were looked after as they ought to be*—and if their official documents were *properly prepared and strictly scrutinized* (which is notoriously not the case, with a very few exceptions) then it might be safe to announce publicly that the Clergyman has "in his own right nothing whatever to do with the ordering of the ornaments or furniture of the Church:" but under existing circumstances we cannot help thinking that this is a doctrine which is far better kept "in reserve" until better times, when Churchwardens shall seek to know what their rights and duties are, solely from a sincere desire and honest intention to fulfil them faithfully, in a reverential, religious, and ecclesiastical spirit.

It is true that the recent proceedings, and the Judgment, point more especially to the ornamenting of the Altar with a portable cross, decked with flowers, and with vases containing flowers—ornaments which, for the sake of weak (*i. e.* ignorant or prejudiced) brethren, we certainly would avoid placing upon the Altar, if there were any probability of engendering strife—but, unfortunately, perhaps necessarily, the law which was applied to the ornaments of the Altar was, in passing, applied, and evidently does equally apply, to the entire ornaments of the Church. In every way, therefore, it is very much to be regretted that the private "godly admonition" of the Bishop was not so *communicated* or so *received*, as to have prevented the necessity for public proceedings.

With regard to his Lordship's opinion as to the unjustifiableness of crosses in Churches, and their especial inappropriateness at the Altar, we shall say little, for every thing that we should say would be in entire dissent from the views of his Lordship. Whether it be desirable, or discreet, to have portable wooden crosses, decked with flowers, actually upon the Altar, may be doubted, but that THE CROSS is inappropriate as a permanent, visible, symbol in any part of a Church devoted to the worship of CHRIST CRUCIFIED, we confess that we cannot bring ourselves to believe. On the contrary, a Chancel in which that most vivid, that only perfect Symbol of our Faith and Hope, nowhere, in no shape, meets the eye, is, to our minds, positively deficient; and we are as unable to enter into the feelings of him to whom its use is an offence, as into those of the man to whom its abuse is an occasion of falling—if any such there be.

To prevent any misapprehension, or misinterpretation of our opinions, it may be well to observe that these remarks refer to the simple figure of THE CROSS alone, as entirely distinct from that of the Crucifix.—*Eng. Churchman.*

Churchman Book and Job Office.

W. H. B. [illegible]
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